

# HISTORICAL MAGAZINE

of the Protestant Episcopal Church

---

JUNE, 1952

•  
"The General Convention Number"  
•

## EDITORIALS:

•  
"General Convention Archives" . . . Dr. More-  
house Retires as Editor of *The Living Church* . . .  
Dr. Manross and Professor Salomon—Associate  
Editors . . . Associate Editor Murphy Honored . . .  
An Example to Other Dioceses!  
•

•  
GENERAL CONVENTIONS THAT MET IN BOS-  
TON—1877 AND 1904     *By William Wilson Manross*  
•

•  
THE GENERAL CONVENTION OF 1880

*By J. Thayer Addison*  
•

•  
THE GENERAL CONVENTION OF 1919

*By C. Rankin Barnes*  
•

•  
GROWTH OF THE CHURCHES IN AMERICA,  
1926-1950

*By Walter H. Stone*  
•

•  
REVIEWS: I. American Church History and Biography  
II. English and General Church History  
III. Theology and Philosophy  
•

---

PUBLISHED QUARTERLY : \$1.25 THE COPY—\$4 THE YEAR

# HISTORICAL MAGAZINE

## of the Protestant Episcopal Church

PUBLISHED AT 5 PATTERSON STREET, NEW BRUNSWICK, NEW JERSEY, BY AUTHORITY OF GENERAL CONVENTION, UNDER THE DIRECTION OF A JOINT COMMISSION OF SAID CONVENTION, AND UNDER THE AUSPICES OF THE CHURCH HISTORICAL SOCIETY

### EDITOR-IN-CHIEF

REV. WALTER H. STOWE, A.B.  
5 Patterson Street, New Brunswick, N. J.

### ASSOCIATE EDITORS

REV. G. MACLAREN BRYDON, D.D.  
Richmond, Virginia

REV. DUBOSE MURPHY, M.A.  
Tuscaloosa, Alabama

PROF. FRANK J. KLINGBERG, Ph.D.  
Los Angeles, California

RT. REV. EDWARD L. PARSONS, D.D.  
San Francisco, California

REV. FRED V. NORWOOD, Ph.D.  
Evanston, Illinois

REV. EDWARD R. HARDY, JR., Ph.D.  
New Haven, Connecticut

REV. WILLIAM W. MANROSS, Ph.D.  
Philadelphia, Pennsylvania

PROF. RICHARD G. SALOMON, Ph.D.  
Columbus, Ohio

### JOINT COMMISSION OF GENERAL CONVENTION

RT. REV. JOHN D. WING, D.D., *Chairman*

REV. WALTER H. STOWE, A.B., *Vice-Chairman*

RT. REV. EDWARD L. PARSONS, D.D.

RT. REV. BENJAMIN F. P. IVINS, D.D.

RT. REV. WALTER H. STOWE, A.B.

REV. G. MACLAREN BRYDON, D.D.

REV. WILLIAM W. MANROSS, Ph.D.

COL. JACKSON A. DYEMAN, D.C.L.

PROF. FRANK J. KLINGBERG, Ph.D.

PROF. RICHARD G. SALOMON, Ph.D.

LAWRENCE F. LORSON, Ph.D.

PUBLICATION AND EDITORIAL OFFICE: 5 PATTERSON ST., NEW BRUNSWICK, N. J.  
Address all subscriptions to HISTORICAL MAGAZINE as above. Four Dollars per year in advance. Checks should be drawn payable to HISTORICAL MAGAZINE.

All communications and manuscripts for publication, including books and pamphlets for review, to be addressed as above. The editors are not responsible for the accuracy of the statements of contributors.

Entered as second-class matter September 17, 1925, at the Post Office at New Brunswick, N. J., with additional entry at the Post Office at Richmond, Va., under the Act of March 3, 1879.

# HISTORICAL MAGAZINE

## of the Protestant Episcopal Church

Vol. XXI

JUNE, 1952

No. 2

### CONTENTS

#### *"The General Convention Number"*

	<i>Page</i>
EDITORIALS.....	194
"General Convention Archives" . . . Dr. Morehouse Retires as Editor of <i>The Living Church</i> . . . Dr. Manross and Professor Salomon—Associate Editors . . . Associate Editor Murphy Honored . . . An Example to Other Dioceses!	
GENERAL CONVENTIONS THAT MET IN BOSTON—1877 AND 1904.....	199
	<i>By William Wilson Manross</i>
THE GENERAL CONVENTION OF 1880.....	217
	<i>By J. Thayer Addison</i>
THE GENERAL CONVENTION OF 1919.....	224
	<i>By C. Rankin Barnes</i>
GROWTH OF THE CHURCHES IN AMERICA, 1926-1950. 251	
	<i>By Waller H. Stowe</i>

### BOOK REVIEWS

(Pages 259-295)

#### I.

#### AMERICAN CHURCH HISTORY AND BIOGRAPHY

<i>Story of American Protestantism</i> (by Andrew Landale Drummond).....	RICHARD G. SALOMON
<i>The Irony of American History</i> (by Reinhold Niebuhr).....	DUBOSE MURPHY
<i>The Burned-Over District</i> (by Whitney R. Cross).....	GEORGE E. DEMILLE
<i>Father Paul of Graymoor</i> (David Gannon).....	GEORGE E. DEMILLE
<i>The Living Church Annual, 1952</i> (edited by Linden H. Morehouse and Alice Parmelee).....	R. D. MIDDLETON

*The Life and Morals of Jesus of Nazareth* (by Thomas Jefferson; edited by H. W. Foote).....DUBOSE MURPHY

*Experiments of Spiritual Life and Health* (by Roger Williams; edited by W. S. Hudson).....WILLIAM A. CLEBSCH

#### PARISH HISTORIES:

*The Biography of a Church: A Brief History of Christ Church, Cambridge, Massachusetts* (by Gardiner M. Day).....WILLIAM W. MANROSS

*The History of St. Michael's Protestant Episcopal Church, Birdsboro, Pennsylvania* (by Daniel K. Miller and Others).....WILLIAM W. MANROSS

*Northampton Parishes* (by Henry W. Lewis)..WILLIAM W. MANROSS

*Sixty Years. The Church of the Angels: The Bishop's Chapel* (by Edwin Moss).....WILLIAM W. MANROSS

*The Story of All Saints Chapel, Austin, Texas, 1900-1950* (by William J. Battle).....DUBOSE MURPHY

#### AMONG OUR CONTEMPORARIES:

*Mississippi Valley Historical Review* (June, 1951) . . . . *Register of the Kentucky Historical Society* (July, 1951) . . . . *Church History* (June, 1951) . . . . *Proceedings of the New Jersey Historical Society* (July, 1951) . . . . *Pacific Northwest Quarterly* (July, 1951) . . . . *North Carolina Historical Review* (October, 1951) . . . . *Church History* (September, 1951) . . . . *Ohio State Archaeological and Historical Quarterly* (October, 1951).

## II.

### ENGLISH AND GENERAL CHURCH HISTORY

*A Handbook of the Papacy* (by William Shaw Kerr).....E. H. ECKEL

*The Fall of Jerusalem and the Christian Church* (by S. G. F. Brandon).....E. H. ECKEL

*The Travail of Religious Liberty: Nine Biographical Studies* (by Richard H. Bainton).....E. H. ECKEL

*Gorham and the Bishop of Exeter* (by J. C. S. Nias).....E. H. ECKEL

*The Ecumenical Movement* (by Leonard Hodgson).....E. R. HARDY

*The Structure of the Divine Society* (by F. W. Dillistone)..E. R. HARDY

*The Victorian Age, 1815-1914* (by R. J. Evans)..FRANK J. KLINGBERG

*The Churches in English Fiction* (by Andrew L. Drummond).....CLARA M. KIRK

*The High Church Schism* (by J. W. C. Wand) . . . WILLIAM A. CLEBSCH

*Lancelot Andrewes* (by Florence Higham).....ROBERT S. BOSHER



- The Life of Ailred of Rievaulx* by Walter Daniel (edited by F. M. Powicke)..... E. R. HARDY
- Cathedrals and How They Were Built* (by D. H. S. Cranage)..... WILLIAM A. CLEBSCH
- Early Medieval Illumination* (edited by Hanns Swarzenski)..... R. D. MIDDLETON
- Bristol* (by Tudor Edwards)..... R. D. MIDDLETON
- Cheltenham* (by Brian Little)..... R. D. MIDDLETON
- Cirencester* (by A. F. Kersting)..... R. D. MIDDLETON

## III.

## THEOLOGY AND PHILOSOPHY

- Communism and Christ* (by Charles W. Lowry)..... LOUIS A. HASELMAYER
- The Gospel of God* (by Anders Nygren)..... WALTER LOWRIE
- The Doctrine of the Atonement* (by Leonard Hodgson)..... W. NORMAN PITTENGER
- The Seal of the Spirit* (by G. W. H. Lampe)..... W. NORMAN PITTENGER
- Scientism, Man and Religion* (by D. R. G. Owen)..... W. NORMAN PITTENGER
- Biblical Authority for Today* (edited by Alan Richardson and Wolfgang Schweitzer)..... W. NORMAN PITTENGER
- Tradition, Freedom, and the Spirit* (by Daniel Jenkins)..... W. NORMAN PITTENGER
- The Foundations of the Christian Faith* (by J. N. Sanders)..... W. NORMAN PITTENGER
- The Scandal of Christianity* (by Emil Brunner)..... W. NORMAN PITTENGER
- Christian Doubt* (by Geddes MacGregor)..... W. NORMAN PITTENGER
- The Face of the Heavenly Mother* (by Joseph Cardinal Mindszenty)..... W. NORMAN PITTENGER
- Tertullian, Treatises on Marriage and Remarriage* (Translated by William P. LeSaint)..... E. R. HARDY
- The Letters of Saint Athanasius Concerning the Holy Spirit* (Translated and edited by C. R. B. Shapland)..... E. R. HARDY
- The Master* (by Max Brod)..... WALTER LOWRIE
- Good Housekeeping in the Church* (by Katherine Morrison)..... CLARENCE W. SICKLES
- Confirmation Instruction for Children* (by Frank Damrosch, Jr.)..... CLARENCE W. SICKLES

## Editorials

### "General Convention Archives"



ON April 27, 1952, *The Living Church* published under the above title the following significant editorial:

Recently we paid an enjoyable visit to the Philadelphia Divinity School, where we had the privilege of addressing the student body at Evensong in their lovely chapel. We were also shown about the buildings and grounds by our gracious host, Dean Gifford, who told us something of the future plans for development and expansion.

Underneath the chapel, however, we met with an appalling sight. Here were the official archives of General Convention and of the National Council, together with valuable collections of books, periodicals, and papers of the Church Historical Society, so packed in that they filled every available cranny, including the wash room. Not only does this overcrowding present a fire hazard, but it makes priceless documents inaccessible and subject to deterioration and the risk of loss. Among them are books and papers belonging to Bishop Seabury, the first American bishop, and other relics of historic value.

General Convention should make adequate provision for the preservation, classification, and safekeeping of these records. They should be in a fireproof building, properly filed and catalogued. And the more important ones should be micro-filmed and safely stored, in case of damage to the originals.

At the 1949 General Convention, a resolution was offered to authorize the Church Historical Society to appeal to the Church for \$100,000, or whatever sum might prove necessary, to provide adequate quarters for these important archives and historic documents and records. The proposal was given no serious consideration, and the resolution was lost.

We think the National Council or the General Convention should give this matter immediate and serious consideration. Perhaps the Episcopal Church Foundation could appropriate a substantial share of the cost of erecting an adequate building for these archives, and the rest might be raised by private subscription. Or the General Convention might appropriate the necessary funds for the provision of adequate quarters, cataloguing, and micro-filming.

If the Church does not make proper provision for the preservation of its vital records, it is likely to find some day that they have been lost, through fire, flood, or other contingency. Then it would be too late to take action. The time to do so is right now.

### Dr. Morehouse Retires as Editor of *The Living Church*

**A**FTER twenty years as the chief pilot of *The Living Church*, Clifford P. Morehouse has retired as editor of that influential weekly journal. This is somewhat difficult for us to "take in," for Dr. Morehouse's editorship covers the life span of HISTORICAL MAGAZINE, and the twenty years have passed as a "watch in the night."

The son of a distinguished father and Church journalist—Frederic Cook Morehouse—Dr. Morehouse has had the inspiration of a noted predecessor; but he has also labored under the handicap with which sons of distinguished fathers have to contend, namely, constant comparison. When William Pitt, the Younger, delivered his maiden speech at the age of twenty-one in the House of Commons, Edmund Burke exclaimed: "It is not a chip off the old block; it is the old block itself." This was intended to be complimentary, but it indicates the penalty to which we have referred.

Just as William Pitt the Younger proved himself "great" in his own right, so Clifford P. Morehouse has proved himself a distinguished editor on his own merits. *The Living Church*, under his editorship, has grown from a circulation of about 6,500 copies to 17,201 a week in twenty years—two decades which have not been easy on Church periodicals.

Dr. Morehouse has been "catholic" in his interests and appreciation, and here we refer particularly to his interest in, and appreciation of, all worthy efforts to promote historiography in the Church. He has been warmly concerned for the welfare of the HISTORICAL MAGAZINE and the Church Historical Society. The editorial quoted above is proof of this—one of his last as editor of *The Living Church*.

It must not be forgotten, that Church periodicals—especially weeklies—are a principal source for historians. *The Living Church*, by its extensive news coverage week by week, is such a source, especially during Dr. Morehouse's editorship. Church historians have only begun researches in periodicals of the nineteenth century. For the twentieth

century, *The Living Church* is a primary source because it has recorded "history in the making," and historians of this era will have to consult it not only for facts but for the "flavor" of the times.

But more than that, Dr. Morehouse has made his own personal and significant contribution to historiography. We refer to "The Church Press Number" of HISTORICAL MAGAZINE for September, 1942, Volume XI, pages 199-318, which covers the "Origins of the Episcopal Church Press from Colonial Days to 1840," and which was entirely written by Dr. Morehouse.

We trust that his duties, now confined to the Morehouse-Gorham Co., will afford him sufficient leisure to enable him to carry this story down to a later date.

One of the marks of a distinguished editor is that he can build an organization, an *esprit de corps*, which will carry on effectively after the hand of the builder has been withdrawn. We believe that Dr. Morehouse has done just that. Peter Day, the new editor, won his spurs during World War II, when Dr. Morehouse was serving as an officer in the Marine Corps of the United States.

To Dr. Morehouse, on his retirement as editor of *The Living Church*, our congratulations and our thanks for a distinguished record!

WALTER H. STOWE.

### Dr. Manross and Professor Salomon— Associate Editors

THE Joint Commission of the General Convention on the HISTORICAL MAGAZINE has unanimously elected the Rev. William Wilson Manross, Ph. D., Librarian of the Church Historical Society, and Dr. Richard G. Salomon, Professor of Church History in Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio, as Associate Editors of the Magazine, which now has a full complement of eight Associate Editors.

Both of these gentlemen and scholars are well known to the long-time readers of the Magazine because of their many and valuable contributions to its columns.

Dr. Manross is the author of *A History of the American Episcopal Church* (New York, Morehouse-Gorham Co., 2nd edition, 1950) and of *The Episcopal Church in the United States, 1800-1840: A Study in Church Life* (New York, Columbia University Press, 1938). He was

formerly a fellow and tutor in the General Theological Seminary, New York City.

Before coming to America, Dr. Salomon was professor of modern history in the University of Hamburg, Germany. That he teaches Church history so effectively, and that he is the only layman to occupy such a chair in any of our Church's theological seminaries, is testimony enough to his ability and versatility. That he has been won to the cause of Church historiography is a feather in the cap of our American Church's scholarship.

W. H. S.

### Associate Editor Murphy Honored

THE Rev. George Ralph Madson, secretary of the Province of Sewanee, has officially notified us that the Rev. DuBose Murphy, M. A., associate editor of HISTORICAL MAGAZINE, and rector of Christ Church, Tuscaloosa, Alabama, has been elected historiographer of the Fourth Province in succession to the late Rev. Dr. Edgar L. Pennington, who was also an associate editor of the Magazine. Among the Magazine's associate editors, Mr. Murphy now ranks second in seniority of service.

We congratulate Mr. Murphy on this honor, and we congratulate the Province of Sewanee on its exercise of such good judgment.

Mr. Murphy is the author of *A Short History of the Protestant Episcopal Church in Texas* (1935); *Life in the Church* (1945); and articles in the *Anglican Theological Review* and HISTORICAL MAGAZINE. He writes the valuable section in our reviews, entitled "Among Our Contemporaries," which no reader of this Magazine should ever miss.

W. H. S.

### An Example to Other Dioceses!

THE following official notice which has reached our desk, and which we are very glad to publish, must come very close to being "something new under the sun"—at any rate, in the American Episcopal Church. Diocesan historical societies are, to the best of our knowledge, very rare in this country. We congratulate the diocese of South Carolina

on its leadership in this matter, and we heartily commend its example to the other dioceses of the Church.

At the annual meeting of the Dalcho Historical Society of the Episcopal Diocese of South Carolina, held in the parish house of St. Michael's Church in Charleston, the following were elected officers for the coming year: *President*, George W. Williams, of Charleston; *Vice-President*, the Rev. H. D. Bull, of Prince George, Winyah, Georgetown; *Secretary-Treasurer*, Charles Richard Banks, of St. Matthew's.

The society, which is named for the nineteenth-century historian of the Episcopal Church in South Carolina, is devoted to the study and preservation of the history of the diocese. Mr. Banks presented his history of St. Mathew's Parish and displayed the early communion silver service from that church.

W. H. S.

THIS NUMBER IS DEDICATED TO

***Kenneth Chorley, LL.D.***

President of Williamsburg, Inc.


IN APPRECIATION OF GENEROUS BENEFACTIONS

TO ***Historical Magazine***

## General Conventions That Met in Boston---1877 and 1904

By William Wilson Manross\*

The General Convention of 1877

N commenting on some of the things that the General Convention of 1904 had failed to do, the editor of the *Living Church* remarked that its conservatism was partly attributable to a reluctance to offend a few venerable members who had been deputies "ever since befo' the wa'—against ritualism."<sup>1</sup> When the first of the two General Conventions held in Boston met in 1877, this "war" had just passed its peak of bitterness. The American Civil War, to which the phrase thus humorously used most often referred, was still a matter of recent memory.

The election of 1876, in which the Republicans had succeeded in holding power only by a manoeuver of dubious propriety, had shown that the Civil War issues could no longer be used to avoid facing current ones. The new administration was to see the end of federal reconstruction in the South and the beginning of civil service reform. Tension between workers and management was increasing. Labor unions were gaining strength, though they still had a long and bitter struggle ahead of them.

The conflict within the Church that began with the Oxford Movement's reemphasis on the Catholic Tradition had been intensified by the revival of liturgical usages with which Episcopalians were unfamiliar. The bitterness against this phase of the movement, generally known as "ritualism," reached its climax at the General Convention of 1874, following the secession of the Reformed Episcopal Church. A canon was passed forbidding some ritualistic practices. It was badly drawn and never had much effect, being significant only as a serious attempt to legislate ritualism out of the Church. Three years later, there were already encouraging signs that the intensity of feeling on this subject was beginning to decline.

\*The Rev. Dr. Manross is librarian of the Church Historical Society, and author of *A History of the American Episcopal Church* (New York, Morehouse-Gorham Co., 1950) and *The Episcopal Church, 1800-1840: A Study in Church Life* (New York, Columbia University Press, 1938).—Editor's note.

<sup>1</sup>*Living Church* (Milwaukee, Nov. 5, 1904), Vol. XXXII, No. 1, p. 4.



The effect on this controversy on the General Convention of 1877 was mostly negative. It produced a hesitancy about reaching a decision on any topic. The Convention discussed many important proposals, but it pressed few to final action. Some of those which it left in abeyance were adopted between 1877 and 1904. Others were still under discussion in the latter year. A few will probably be heard from in 1952.

The General Convention of 1877 represented a Church of 297,387 communicants distributed among forty-five dioceses, and nine domestic and four foreign missionary jurisdictions.<sup>2</sup> In many parts of the West conditions were still not far removed from the frontier stage. In such areas the Church grew slowly, in spite of the heroic efforts of some great missionary bishops. Foreign missions were maintained in Africa, China, Japan, Haiti, and Greece, the "mission" in the last named country being a school at Athens which had been the first foreign project of the Missionary Society.

The emancipation of the slaves as a result of the Civil War had created a tremendous educational problem in the southern United States. The Church was endeavoring to do its part in solving this problem, but the Committee on the Domestic and Foreign Missionary Society was obliged to declare that it could "make no favorable report" on the progress of that work in 1877.

Indian missions existed in various parts of the country. The most important were in Minnesota, whose bishop, Henry Benjamin Whipple, had long been an outstanding champion of Indian rights, and in South Dakota, which was organized as the missionary district of Niobrara, with the devoted William Hobart Hare as Bishop.<sup>3</sup>

Bitterness over ritualism had led to a division of missionary support. Some Evangelicals had formed the Missionary Society for the West, which worked through the official organization, but insisted on directing how its contributions should be spent, and the American Church Missionary Society, which worked independently in the foreign field. The transformation of this latter body into an auxiliary of the Domestic and Foreign Missionary Society in 1877 was one of the evidences of declining party spirit.<sup>4</sup>

The Convention had a substantial number of experienced leaders. The Presiding Bishop, Benjamin Bosworth Smith, had held office since 1868. The comparative youthfulness of the Church, even in some long-settled parts of the country, was illustrated by the fact that he was the

<sup>2</sup>General Convention, *Journal*, 1877 (Boston, 1878), pp. 460-63.

<sup>3</sup>*Ibid.*, pp. 489-92.

<sup>4</sup>W. W. Manross, *History of the American Episcopal Church* (New York, 1950), p. 262; American Church Missionary Society, *Report*, 1905 (New York, 1905), p. 6.

first bishop of Kentucky, having been elected in 1832. His assistant bishop, George David Cummins, had led the movement which resulted in the formation of the Reformed Episcopal Church.<sup>5</sup>

The secretary of the upper house, the Rev. Henry Codman Potter, son of the late Bishop Alonzo Potter of Pennsylvania and nephew of Bishop Horatio Potter of New York, had served since 1866. As rector of Grace Church, New York, in 1877, he was already a prominent leader of the liberal party. Later, succeeding his uncle in the see of New York, he was to become the most influential bishop of his day in the American Church.<sup>6</sup>

Leadership in the House of Bishops was largely in the hands of a group of conservative High Churchmen, known to the more advanced ritualists as "high and dry." Horatio Potter was probably the most important of these. Less outstanding than his brother had been or his nephew was to be, he nevertheless exerted a good deal of influence, mostly negative, in a quiet way. Bishop John Williams of Connecticut, who preached the Convention sermon, was another member of the group.

William Rollinson Whittingham, bishop of Maryland since 1840, might have been described as the elder statesman of the school, except that all these men had something of the quality of elder statesmen, even when young in years. Known as a leader of the Tractarians early in his career, when on the faculty of General Theological Seminary, and at the beginning of his episcopate, he had been driven by his opposition to ritualism into a more conservative position.

William Croswell Doane, son of George Washington Doane, the second bishop of New Jersey, was one of the younger of these leaders. Bishop of Albany since 1869, he was to continue in that position with growing influence until 1913. Arthur Cleveland Coxe, bishop of Western New York, was more decidedly Tractarian than the rest. He was well known as a poet and theologian. Liberalism was represented by Bishop Thomas March Clark of Rhode Island, later presiding bishop. He was widely known as a brilliant preacher.

The president and secretary of the House of Deputies were new to their offices, but not to the house. The Rev. Alexander Burgess, rector of Christ Church, Springfield, Massachusetts, who was chosen president, had been a deputy to successive General Conventions since 1844. He was the son and biographer of George Burgess, first bishop of Maine. In the

<sup>5</sup>C. R. Barnes, *The General Convention, Offices and Officers, 1785-1950* (Philadelphia, 1951), pp. 20-24; A. M. Cummins, *Memoir of George David Cummins, D. D.* (New York, 1878), p. 406.

<sup>6</sup>Barnes, *op. cit.*, pp. 82-85; George Hodges, *Henry Codman Potter* (New York, 1915), *passim*.

year following the General Convention of 1877, he became first bishop of Quincy. The secretary, the Rev. Charles Hutchins, had served as assistant secretary at two preceding conventions. He named as his assistant the Rev. Henry Anstice, beginning a long period of service for both men.<sup>7</sup>

Leadership in the House of Deputies was more varied and probably abler than in the House of Bishops, though the lower house had its share of elder statesmen. The prudent counsels of the Rev. James Craik of Kentucky, its president from 1862-1874, of William Welsh, lay deputy from Pennsylvania, of Hamilton Fish of New York, Secretary of State under President Grant, and of John T. Stevenson, former governor of Kentucky and United States Senator, had long been familiar to its members. Mr. Welsh and Mr. Fish had been prominent among those whose moderate advice had aided the reunion of the Church at the General Convention of 1865, following the Civil War. The latter was one of the nominees for president of the house in 1877, the first time that a layman had been proposed for that office. Another veteran was S. Corning Judd, lay deputy from Illinois.<sup>8</sup>

Other men, generally younger, represented the parties which were most to influence the mind of the Church in the years to come. The ritualists had a brilliant spokesman in James DeKoven, warden of Racine College, Wisconsin, perhaps the only true forensic orator ever developed by General Convention. In opposing the anti-ritualistic canon of 1874, he had pled, not for a party victory, but for the ideal of comprehensiveness in the Church. Though unsuccessful at the time, his argument, together with a similar one voiced for the liberals by John Cotton Smith at the first American Church Congress, had helped to awaken men's minds to the fact that opposing parties could exist in the Church without trying to legislate each other out of it.

William Adams, head of Nashotah, and principal associate of James Lloyd Breck in its founding, also spoke for the ritualists, as did Morgan Dix, the rector of Trinity Church, New York. William Reed Huntington, rector of All Saints' Church, Worcester, later to succeed Potter at Grace Church, New York, was already well started on the career of liberal leadership which was to win him the sobriquet of "first presbyter of the Church." Alexander H. Vinton, later first bishop of Western Massachusetts, was an able leader of the Evangelicals.

Bishop Williams, in his opening sermon, had alluded to the growing separation of social classes in the United States, and had appealed for greater personal evangelism among the masses as the remedy. This

<sup>7</sup>General Convention, *Journal*, 1877, pp. 16, 18; Barnes, *op. cit.*, pp. 63, 115-18.

<sup>8</sup>Barnes, *op. cit.*, p. 63; Manross, *op. cit.*, pp. 292-93.

prompted William Welsh to introduce a resolution to the effect that, whereas the working classes, lacking church affiliation, were indulging in profanity and organizing against "the very capital that affords them profitable support," and whereas forgeries and other grave crimes were being committed in high places, even in the Church, therefore, there should be more lay evangelism, an increase in brotherhoods and sisterhoods, and more frequent services. The deputies adopted this resolution almost unanimously, and appointed a committee on the means of carrying it out.

Discussion of the measure was one-sided, as no one arose in opposition. Everyone who did speak on the subject, beginning with Bishop Williams, betrayed his own class consciousness and his patronizing attitude toward the workers in almost every word he uttered. The special committee reported two resolutions, which were adopted, favoring the employment of catechists and the greater use of church buildings. Trivial as this result was, the incident was important as showing a dawning awareness that the Church could not permanently ignore the tensions in American society.<sup>9</sup>

The most important of the limited number of measures on which the convention of 1877 took definite action was a canon which forbade ministers to marry divorced persons, except the innocent party to a dissolution for adultery or couples seeking to be reunited after divorce, and further provided that, if a minister had reason to believe that anybody seeking admission to baptism, confirmation or communion had been married "otherwise than as the Word of God and the discipline of this Church allow," he should refer the matter to the bishop for his godly judgment. A canon of 1868 had forbidden ministers to marry divorced persons, but had not contained any provision for exclusion from the sacraments.

Debate on the new canon was concerned chiefly with details, no speaker objecting to it in principle. It introduced a new feature in American canon law, being the first instance in which a specific offense was made excommunicable. Hitherto the Church had been content with the general provision of the Prayer Book excluding persons of scandalous life or engaged in an open quarrel. The subject of a general system of lay discipline was under discussion at the time. A committee to consider such a system, appointed in 1874, was continued by a joint resolution in 1877. No action was ever taken, however, and remarriage after divorce continued to be the only sin singled out for excommunication.<sup>10</sup>

<sup>9</sup>General Convention, *Journal*, 1877, pp. 18, 21, 25-26, 44, 87; *Church Journal* (New York, Oct. 11, 1877), Vol. XXV, No. 1289, pp. 644-45, 661.

<sup>10</sup>General Convention, *Journal*, 1877, pp. 118-19, 122, 183-86; *Church Journal* (New York, Oct. 25, 1877), Vol. XXV, No. 1291, p. 694; E. A. White, *Constitution and Canons of the Protestant Episcopal Church* (New York, 1924), pp. 721-26.

A proposal to print the English table of prohibited degrees of relationship in matrimony in the American Prayer Book was referred first to the Committee on the Prayer Book and then to the Committee on Canons. The latter reported a resolution, adopted by the House of Deputies, that it was inexpedient to take action at that time.<sup>11</sup>

The second most important measure adopted by the Convention was a revised constitution of the Domestic and Foreign Missionary Society. The principle feature of this was the making of General Convention itself the Board of Missions. The administrative body formerly so named was redesignated the Board of Managers. The purpose of this change, proposed by Mr. Welsh, was to emphasize the doctrine adopted by the General Convention of 1835 that the Society was the Church in its missionary aspect.<sup>12</sup>

There was a faint echo of the Civil War in the Convention's authorization of the separation of West Virginia from the diocese of Virginia. This action, which was in accord with the tradition of keeping diocesan divisions within state lines, met with no opposition.<sup>13</sup>

There was some debate on the proposal to allow the erection of two new dioceses within the state of Illinois. Lines were drawn between the advocates and opponents of small dioceses. The former held that the smaller unit made more aggressive episcopal leadership possible. The latter doubted that Illinois had enough communicants to justify a division. They argued that the multiplication of bishops would lower the standards of the presbyterate by drawing off all the abler men into the higher order. They also contended that the provision for the support of the episcopate, which consisted mostly of pledges, did not meet the constitutional requirement. Their objections were rejected by the Convention, and the permission was granted. It resulted in the formation of the dioceses of Springfield and Quincy.<sup>14</sup>

A canon was passed removing uncertainty as to the jurisdiction of missionary bishops by providing that any clergyman in the territory assigned to such a prelate should be under his authority.<sup>15</sup>

An amendment to the constitution, proposed in 1874, to allow General Convention to "set off" a portion of an existing diocese as a missionary district came up for final action in 1877. It arose out of the desire of some western dioceses, particularly California and Texas, to be relieved of the missionary areas within their boundaries. There had been a division of opinion in 1874 whether or not the power to take this

<sup>11</sup>General Convention, *Journal*, 1877, pp. 167, 206.

<sup>12</sup>*Ibid.*, pp. 302, 495-96; *Church Journal*, vol. XXV, No. 1291, p. 677.

<sup>13</sup>General Convention, *Journal*, 1877, pp. 42-43.

<sup>14</sup>*Ibid.*, pp. 48, 59-61; *Church Journal*, Vol. XXV, No. 1289, p. 662.

<sup>15</sup>General Convention, *Journal*, 1877, pp. 42, 93-94.

action was included in the existing provision for creating missionary districts. That Convention had adopted the ambiguous course of forming three such jurisdictions and then proposing an amendment to remove doubts as to the constitutionality of its action.

Supporters of the amendment in 1877 stressed the questionable status of the new districts if the proposed change were rejected. Opponents were divided between those who thought the amendment unnecessary and those who objected to it in principle. The latter were led by Dr. Adams. He contended that the proposal introduced the principle of "tentativeness" into the legislation of the Church, and that it put a "premium on meanness." He also disapproved of the fact that, while it required the consent of the diocese affected, it did not require the approval of those in the area to be set off.

The deputies passed the amendment, but the bishops rejected it, on the ground that the power already existed. Their action had at least the merit of consistency. The deputies showed a curious notion of constitutional law in assuming that an action of doubtful validity could be legalized by an amendment passed after such action had been taken.<sup>16</sup>

The subject of liturgical revision came before the Convention in a number of ways. The only point on which conclusive action was taken was the approval of an amendment, proposed in 1874, to allow the revision of the lectionary by canonical rather than rubrical action. No new table was drawn up under this authority, but permission was granted to use the newly revised English lectionary during the next three years.<sup>17</sup>

The liturgical problem which was most discussed was the permission of shortened services on week days. All agreed that this was desirable, but not how it should be done. An amendment for the purpose had been proposed in 1874. This was rejected. The question then was: Could the permission be given by canon, or was a rubric required? Those who favored canonical action argued that what was involved was not a change in the Prayer Book, but in its use. A majority took this view. The bishops and deputies both passed slightly different canons on the subject. Neither house concurred in the other's action, probably because of the lateness of the session, and the whole matter was finally referred to a joint commission to report at the next Convention.<sup>18</sup>

<sup>16</sup>General Convention, *Journal*, 1877, pp. 53-55, 68-69; *Church Journal*, Vol. XXV, No. 1289, pp. 645-46, 661.

<sup>17</sup>General Convention, *Journal*, 1877, pp. 83-85, 147-49, 193; *Church Journal*, Vol. XXV, No. 1291, pp. 676-77.

<sup>18</sup>General Convention, *Journal*, 1877, pp. 39-41, 70-74, 109-10, 151-53, 193, 206-7; *Church Journal*, Vol. XXV, No. 1290, pp. 661, 663-64, Vol. XXV, No. 1291, p. 695.



In the course of the debate on this topic, Dr. Huntington, who took the view that rubrical action was preferable, if not essential, introduced a resolution for a commission to prepare a general revision of the Prayer Book. His proposal was reported unfavorably by a committee and no action was taken on it, but it was the beginning of the campaign that resulted in the revision of 1892. He also proposed a commission to prepare a collection of anthems. This resolution was passed by the deputies, but rejected by the bishops.<sup>19</sup>

Early in the session, resolutions for the appointment of a committee to revise the constitution were introduced in the upper house by Bishop Coxe, and in the House of Deputies by Dr. DeKoven. DeKoven's resolution, which was backed by a memorial from the diocese of Wisconsin, proposed that the revision should include a change in the name of the Church.

When his motion was unfavorably reported by the Committee on Amendments, he introduced it in a new form. In the ensuing debate, support for the revision came chiefly, but not exclusively, from the Anglo-Catholics. Dr. Vinton, generally regarded as a spokesman for the Evangelicals, favored it. Dr. Huntington argued that, in accordance with English traditions, our constitution should be allowed to develop slowly. No one spoke in favor of the change of name. Reasons for opposing it ranged from satisfaction with the present name to a belief that alteration was inexpedient at that particular time. Both proposals were rejected by the Convention.<sup>20</sup>

The House of Bishops passed a canon of deaconesses and sisterhoods. Proposals for "Protestant sisterhoods" had been made during the discussion of the Muhlenberg Memorial in 1853. Bishop Alonzo Potter was one of their advocates. Dr. Muhlenberg himself superintended the founding of the Sisters of the Holy Communion. A few other sisterhoods were in existence in 1877. The order of deaconesses was a favorite project of Dr. Huntington's. The bishops' canon treated deaconesses and sisters as one order, brought them directly under episcopal control, and forbade lifetime vows. For these reasons, it was opposed by the Anglo-Catholics. After a sharp debate, the House of Deputies, on motion of Mr. Judd, postponed action indefinitely. A canon on brotherhoods, introduced by Mr. Welsh, was placed on the calendar for consideration at the next Convention.<sup>21</sup>

<sup>19</sup>General Convention, *Journal*, 1877, pp. 49, 64, 132, 204, 207; *Church Journal*, Vol. XXV, No. 1290, pp. 663-64.

<sup>20</sup>General Convention, *Journal*, 1877, pp. 66-67, 135, 166, 170-73, 186-87; *Church Journal*, Vol. XXV, No. 1291, p. 693.

<sup>21</sup>General Convention, *Journal*, 1877, pp. 66-67, 135, 166, 170-73, 186-87; *Church Journal*, Vol. XXV, No. 1291, p. 693.



An effort was made to secure the sanction of provinces and suffragan bishops. The two were linked by the idea that provinces, or "federated dioceses," might choose suffragans for special work, the real aim being to permit the election of Negro bishops for Negro work. A canon passed in 1868 allowed the voluntary federation of dioceses within a state. The Committee on Canons proposed that this be extended to allow the inclusion of several states. The deputies adopted this recommendation, but the bishops did not concur on the ground that the subject was before a special committee. Action on suffragan bishops was deferred.<sup>22</sup>

The deputies attempted to deprive ministers received from other churches of the privilege of dropping two years from the regular three years' candidacy required for ordination to the priesthood. In the debate on this measure it was alleged that the ratio of depositions among such ministers was higher than among others. The bishops rejected the change.<sup>23</sup>

The upper house passed a canon requiring the clergy to preach regularly in favor of holiness of life and against gaming, drunkenness, libertinism, and other popular sins. Clerical members of the House of Deputies denounced this as a reflection on their order and an infringement of the freedom of the pulpit. It was rejected, but the deputies expressed their willingness to heed the godly admonitions of the bishops on the subject.<sup>24</sup>

The deputies requested the bishops to express their opinion on the impropriety of certain methods used in fund-raising, and to secure an authorized translation of the creeds of the undivided Church. The latter request was first proposed to be addressed to the Lambeth Conference, but a committee held this improper, as that body had no official standing. Debate on the subject failed to reveal whether the deputies regarded the Prayer Book translation as inadequate, or thought that the undivided Church had had other creeds. The fund-raising methods contemplated were lotteries, fairs, dances, and other frivolous amusements.<sup>25</sup>

Two methods of changing representation in the House of Deputies were proposed and rejected. One was to base it on the size of the dioceses. The other was to reduce the delegation from each diocese to three members.<sup>26</sup>

<sup>22</sup>General Convention, *Journal*, 1877, pp. 102, 154.

<sup>23</sup>*Ibid.*, p. 154; *Church Journal*, Vol. XXV, No. 1291, p. 678.

<sup>24</sup>*Church Journal*, Vol. XXV, No. 1291, p. 692.

<sup>25</sup>General Convention, *Journal*, 1877, pp. 49-50, 65, 116-17; *Church Journal*, Vol. XXV, No. 1290, p. 662.

<sup>26</sup>General Convention, *Journal*, 1877, pp. 97-98; *Church Journal*, Vol. XXV, No. 1921, p. 695.

The Pastoral Letter of the House of Bishops contained the desired warning against the use of doubtful devices in fund-raising. It also cautioned against the moral dangers of the time, specifying neglect of parental obligations for the education of children, lack of fidelity to the vows of marriage, and the "unsettled relations between the classes which represent capital and labor." The usual appeal for greater missionary giving contained two revealing sentences:

"At this moment commercial activity has opened avenues for Christianity into every nation."

"Heathern nations are curious as to the source of our civilized superiority."<sup>27</sup>

The too close relationship of nineteenth-century missions with economic imperialism and the expansion of European culture has left a heritage of difficulty for modern missionaries.

### The General Convention of 1904

The twenty-seven years that passed between the two Boston Conventions saw many changes in the Church and in American society. Theodore Roosevelt, leader of the Progressive movement, which demanded political reform and some government regulation of business, was President. Labor had made some gains, though its right to organize was still challenged by many. The United States had made a belated entrance in the imperialistic race, acquiring the Hawaiian Islands by voluntary annexation, and the remnants of the Spanish empire by war.

The Church had acted to meet the increased missionary obligations brought by these acquisitions. English missions in Hawaii had been transferred to American jurisdiction, Henry Bond Restarick succeeding the English bishop of Honolulu, Alfred Willis, in 1902. Charles Henry Brent had been consecrated bishop of the Philippines in 1901, and James Heartt Van Buren, bishop of Puerto Rico in 1902.

There had been a steady growth in the Church's awareness that the Christian ethic could not be confined to the field popularly known as "personal morality." This development had been fostered by two organizations: The Church Association for the Advancement of the Interests of Labor, commonly known as CAIL, founded in 1887, and the Christian Social Union, started in 1891, both under the presidency of Bishop Frederick Dan Huntington of Central New York.

<sup>27</sup>House of Bishops, *Pastoral Letter, 1877* (Boston, 1877), pp. 4-10.

Bishop Huntington, a member of the upper house in 1877, died shortly before the convention of 1904. He had lived to see the appointment, in 1901, of a Joint Commission on the Relations of Capital and Labor, the forerunner of our present Department of Christian Social Relations. His successor as president of CAIL, Bishop Henry Codman Potter, was chairman of this commission.<sup>28</sup> The Convention of 1904 was to see the election of one of the most radical social thinkers in the Church, Franklin Spencer Spalding, as missionary bishop of Salt Lake.<sup>29</sup>

Some measures proposed in 1877 had been carried out in the intervening years. An order of deaconesses had been established in 1889. A revision of the Prayer Book, though on more conservative lines than those desired by Dr. Huntington, had been completed in 1892. The same year had seen the appointment of a committee to revise the constitution. Most of the amendments proposed—none of them radical in character—had been passed in 1901, but some were up for final action in 1904. The creation of provinces, the authorization of suffragan bishops, the proposed change in the name of the Church, and the question of prohibited degrees in matrimony, were still under discussion.<sup>30</sup>

Party feeling was much milder than it had been in 1877. An evidence of the decline in bitterness was furnished by the repeal, with little debate, of the anti-ritualistic canon of 1874.<sup>31</sup>

The Presiding Bishop in 1904 was Daniel Sylvester Tuttle, bishop of Missouri, formerly of Montana. In the episcopate since 1867, he succeeded Thomas March Clark as presiding bishop in 1903. He was younger (sixty-six) than most men who came to that office under the rule of seniority. He was not, in fact, the senior bishop of the Church. That position was held by Channing Moore Williams, sometime bishop of China and Japan, later bishop of Yedo (now Tokyo), whom the House of Bishops, in an appreciative resolution, justly described as "the father of our missions in Japan." Bishop Williams was ineligible for the post of presiding bishop because his jurisdiction had lain outside of the United States. Retired since 1889, he was visiting his family in Virginia at the time of the Convention.<sup>32</sup>

The actual presiding officer of the House of Bishops during most of its sessions, and the one who signed its journals, was its elected chairman, Bishop William Lawrence of Massachusetts. A liberal and

<sup>28</sup>W. W. Manross, "The Episcopal Church and Reform," *Historical Magazine*, Vol. XII, No. 4, pp. 364-65.

<sup>29</sup>General Convention, *Journal*, 1904 (Boston, 1904), p. 90.

<sup>30</sup>Manross, *History of the American Episcopal Church*, pp. 320-24.

<sup>31</sup>*The Living Church*, Vol. XXXI, No. 26, p. 898.

<sup>32</sup>Barnes, *op. cit.*, pp. 32-35; General Convention, *Journal*, 1904, pp. 26-27.

statesmanlike leader, he was to become best known through his work in organizing The Church Pension Fund.<sup>33</sup>

Henry Codman Potter, who had been secretary of the House of Bishops in 1877, was one of its most distinguished and influential members, as bishop of New York in 1904. The secretary at this Convention was the Rev. Samuel Hart, who held that office from 1892 to 1916. His name was well known to most churchmen, for he signed the custodian's certificate in all Prayer Books printed between 1892 and 1917. He was first to hold the office of Custodian of the Standard Book. Certain editions had been declared to be standard by General Conventions before 1892, but it was not until after the completion of the revision in that year that a special Standard Book of Common Prayer was printed and a regular custodian appointed.<sup>34</sup>

Of the group that led the House of Bishops in 1877, only Bishop Doane of Albany survived. He stood fourth in the table of seniority, Bishop Benjamin Wistar Morris of Oregon coming between him and Bishop Tuttle. Alexander H. Vinton, a leader among the deputies in 1877, was now a member of the upper house as first bishop of Western Massachusetts. Two other influential bishops, spokesmen for the Anglo-Catholics, were Arthur C. A. Hall of Vermont, and Charles Chapman Grafton of Fond du Lac.

Dr. Hutchins had served as secretary of the House of Deputies in every General Convention since 1877. Prior to the meeting of 1904, the *Living Church* campaigned for his election as president. This was a mistake, for it seemed to be an effort to bring outside pressure to bear on the house in the choice of its own officers. When the balloting took place, the Rev. Randolph H. McKim of Washington was elected president. Dr. Hutchins was unanimously chosen secretary, but he declined to serve, saying that he had decided before the Convention met, that it was time for him to retire from that office. A unanimous vote was then given to Dr. Anstice, who had been Dr. Hutchins' assistant ever since 1877.<sup>35</sup>

Two deputies who had been prominent in 1877 were present in 1904: Dr. Huntington and Dr. Dix, but the latter was obliged to retire before the end of the session.<sup>36</sup> The New York delegation had another influential member in the Rev. J. Lewis Parks, rector of Calvary Church. The Rev. F. P. Davenport of Tennessee held an important position as chairman of the Committee on Canons. Two lay deputies who took a

<sup>33</sup>General Convention, *Journal*, 1904, p. 177.

<sup>34</sup>Barnes, *op. cit.*, pp. 86-88.

<sup>35</sup>*Ibid.*, pp. 117-18; General Convention, *Journal*, 1904, pp. 199-200; *Living Church*, Vol. XXXI, No. 22, p. 720, No. 24, p. 803.

<sup>36</sup>*Living Church*, Vol. XXXI, No. 26, p. 877.

prominent part in the debates were J. H. Stotsenburg of Indiana and William A. Robinson of Kentucky. The Chief Justice of the United States Supreme Court, Melville J. Fuller, was a deputy from Washington, but the duties of his office compelled him to withdraw before adjournment.

One event which made the General Convention of 1904 memorable was the presence of the Most Reverend Randall Thomas Davidson, Archbishop of Canterbury, who took part in the opening service, and attended some of the sessions of the House of Bishops. The bishops presented him with a silver vase and took advantage of his presence to request a rearrangement of the English dioceses in China so as not to conflict with the older American jurisdictions.<sup>37</sup>

The Convention had before it the report of a joint commission on the revision of the canons, headed by Bishop Doane. A preliminary report had been made in 1901, but most of the proposed changes had to be acted on in 1904. They were chiefly in the direction of codification and clarification, but they took up a good deal of the Convention's time.<sup>38</sup>

An important canonical change was the establishment of courts of review for the trial of a bishop and of a presbyter or deacon. Heretofore, there had been no appeal from the courts of original jurisdiction in such cases. The court of review for a bishop was to be composed of nine prelates elected by the House of Bishops for nine-year terms, three each triennium. The review courts for the lower clergy had a provincial basis, though as yet no provinces had been established.<sup>39</sup>

Another canonical amendment lowered the minimum age for admission to the order of deaconesses from thirty years to twenty-three. It had been proposed to leave the matter to the discretion of the bishop, but a committee of the upper house reported that it would be inexpedient to burden him with so "delicate" a question.<sup>40</sup>

The House of Bishops adopted a canon, introduced by Bishop Doane, which forbade the remarriage of divorced persons without any exception. This was defeated in the House of Deputies by a small margin of the lay vote, though a majority of all the members were for it. The opposition was led by Dr. Parks of New York. Supporters of the change argued that the New Testament teaching on the subject, taken as a whole, implied an absolute prohibition, and that the exception for cases of adultery was of doubtful authority. They also stressed the unreliability of court records in divorce cases. Opponents maintained that, when there was doubt as to meaning of divine legislation, the less stringent view should

<sup>37</sup>General Convention, *Journal*, 1904, pp. 7, 67, 71.

<sup>38</sup>*Ibid.*, pp. 516-66.

<sup>39</sup>*Ibid.*, pp 107-12, 118-21, 133.

<sup>40</sup>*Ibid.*, p. 35.

be adopted. Both sides seemed to accept the assumption that the New Testament sayings on the subject were in the nature of legislation.

Having defeated the bishops' canon, the deputies passed one of their own which did not differ in principle from that of 1877. The bishops concurred in this with amendments, which the deputies accepted.<sup>41</sup>

A joint commission on the much discussed subject of prohibited degrees had been appointed in 1901. It rendered a report giving a history of the question, which had first come before General Convention in 1808. The two bishops then present (William White of Pennsylvania and Thomas John Claggett of Maryland) had expressed the opinion that the English table was binding on the American Church. This opinion was held not to have canonical force. The matter had been discussed at several subsequent Conventions, including that of 1877, but no action had been taken. The present commission, with the exception of Bishop Leighton Coleman of Delaware, who favored a reaffirmation of the declaration of 1808, also recommended no action. It was discharged, but a new one was appointed.<sup>42</sup>

The Convention adopted a new constitution for the Domestic and Foreign Missionary Society, reversing the action of 1877 by reviving the separate Board of Missions. The plan of having General Convention act as a Board of Missions had not proven successful, as many deputies absented themselves from the meetings held for that purpose.<sup>43</sup>

Final approval was given to two constitutional amendments affecting missionary districts. The first gave domestic jurisdictions one clerical and one lay delegate in the House of Deputies, with all privileges except that of voting in a division by orders. The second provided that when a missionary district became a diocese, its bishop should become the diocesan if he chose to do so. Before this time it had been constitutionally possible for a district, on becoming a diocese, to supplant its bishop and elect another. While never successfully carried out, this maneuver had been attempted by opponents of Bishop Kemper in Wisconsin and Bishop Kip in California.<sup>44</sup>

The venerable William Hobart Hare of South Dakota, probably the most successful missionary to the Indians that the Church has ever had, requested the General Convention of 1904 to relieve him of part of his jurisdiction. Instead of granting his request directly, the Convention passed a canon authorizing the election of coadjutor missionary bishops.<sup>45</sup>

<sup>41</sup>General Convention, *Journal*, 1904, pp. 87, 92, 124, 153, 162.

<sup>42</sup>*Ibid.*, pp. 113-15, 170; *Living Church*, Vol. XXXI, No. 26, p. 888.

<sup>43</sup>General Convention, *Journal*, 1904, pp. 146-49, 166.

<sup>44</sup>*Ibid.*, pp. 31-32, 44-45; W. I. Kip, *The Early Days of My Episcopate* (New York, 1892), pp. 186-96.

<sup>45</sup>General Convention, *Journal*, 1904, pp. 23, 90-91, 131-32, 155.

Two missionary jurisdictions, Montana and Western Texas, were admitted as dioceses in 1904. Consent was given to the division of Central Pennsylvania which resulted in the present dioceses of Harrisburg and Bethlehem.<sup>46</sup>

In the foreign field, the convention was confronted with the problem presented by *La Iglesia de Jesus en Mexico*. Started as the result of a secession from the Roman Catholic Church in 1857, this Church sought and obtained a bishop, Henry Chauncey Riley, from the United States in 1879. His administration had been unsuccessful, and he had resigned five years later. Since then the Church had struggled along under the supervision of resident commissioners, representing the Presiding Bishop. One of these, Henry Forrester, had been elected bishop, but died before he could be consecrated. After considerable discussion, in which some advocated abandoning the work altogether, the General Convention of 1904 constituted Mexico a foreign missionary district and elected Henry Damerl Aves as its bishop.<sup>47</sup>

Provision was made for some of the former Spanish possessions not already furnished with episcopal supervision. Albion Williamson Knight was elected first bishop of Cuba. Guam and Wake islands were placed under the bishop of the Philippines. The Canal Zone, recently acquired from the Republic of Panama, was entrusted to the Presiding Bishop, with power to appoint any bishop as his commissary.<sup>48</sup>

The Commission on Work among the Colored People, created in 1886, to supervise the Negro schools and missions of the Church, was discontinued and its functions transferred to the Board of Missions. One of its last acts was to present a recommendation to this Convention for the establishment of racial missionary districts. Its proposal was referred to a special committee, but no other action was taken on it.<sup>49</sup>

Bishop Cleland Kinloch Nelson of Georgia moved the adoption of a canon allowing the election of Negro suffragans. Bishop Frederick William Keator of Olympia proposed one authorizing suffragans without reference to race. Both measures were referred to the Committee on Canons which reported them unconstitutional. The suffragan question was then referred to a joint commission to report at the next General Convention.<sup>50</sup>

The plan for provinces had been separated from that for suffragans. An amendment permitting their erection had received final approval in

<sup>46</sup>General Convention, *Journal*, 1904, pp. 36-37, 46.

<sup>47</sup>F. W. Creighton, *The Church in Mexico* (Philadelphia, 1929), pp. 3-6; General Convention, *Journal*, 1904, pp. 84, 91, 106.

<sup>48</sup>General Convention, *Journal*, 1904, pp. 80, 90.

<sup>49</sup>*Ibid.*, pp. 49, 175.

<sup>50</sup>*Ibid.*, pp. 38-39, 43, 63-64, 79, 93, 133.



1901, and a joint commission was appointed to draw up a canon giving it effect. That commission reported such a canon in 1904, and also recommended the repeal of a clause in the authorizing amendment which forbade including any diocese in a province without its consent. Its report was recommitted. A canon on provinces was not obtained until 1913.<sup>51</sup>

An amendment proposed by the General Convention of 1901 provided for the election of the Presiding Bishop for a three year term, with the condition that he should continue as diocesan. This change had been favored by the former Presiding Bishop, Thomas March Clark, but was opposed by Bishop Tuttle. It was rejected by the House of Bishops in 1904. Some of those who favored making the office elective were opposed to the requirement that the incumbent retain his diocesan post.<sup>52</sup>

A joint commission appointed in 1901 to consider the question of a change in the Church's name reported unfavorably. Bishop Cortlandt Whitehead of Pittsburgh moved that the name be omitted from the title page of the Prayer Book. When the committee to which his proposal was referred reported against it, he sought the substitution of his resolution for their report. Reginald Heber Weller, bishop coadjutor of Fond du Lac, proposed an alternative edition of the Prayer Book, without the name, which could be used when the bishop permitted. On motion of Bishop William Paret of Maryland, the whole question was referred to another joint commission. The omission of the name from the Prayer Book was also debated and defeated in the House of Deputies. Support for the plan came chiefly from the Anglo-Catholics, but Dr. Huntington also spoke in its favor.<sup>53</sup>

The appearance of English and American revisions of the King James Bible had created a demand that their use be permitted in Church services. The Convention of 1901 had compromised by appointing a joint commission, headed by Bishop Hall, to prepare a selection of readings from the new translations which could be printed in the margin of lectionary Bibles. The committee reported the completion of its work in 1904. Memorials were received from a number of dioceses petitioning for permission to use the new versions as a whole. A special committee of the House of Bishops reported three to two in favor of granting this request, but the house, on motion of Bishop Potter, voted that the marginal readings were a sufficient concession.<sup>54</sup>

<sup>51</sup>General Convention, *Journal*, 1904, pp. 115-17, 133; L. C. Sanford, *The Province of the Pacific* (Philadelphia, 1949), pp. 16-18, 52.

<sup>52</sup>General Convention, *Journal*, 1904, p. 45; Barnes, *op. cit.*, pp. 30-31, 33; *Living Church*, Vol. XXXI, No. 22, p. 736, No. 26, p. 899.

<sup>53</sup>General Convention, *Journal*, 1904, pp. 30-31, 38, 125, 154; *Living Church*, Vol. XXXI, No. 26, p. 899.

<sup>54</sup>General Convention, *Journal*, 1904, pp. 19-21, 70, 76-77.

The Convention of 1901 had also appointed a committee to consider setting apart a Standard Bible. This committee reported that such action had already been taken by the General Convention of 1826. As the edition then chosen was out of print, and not as good as some in use, they proposed an amendment providing for a Standard Bible, but leaving the edition to be fixed by canon. The House of Deputies referred this to the Committee on Amendments, which proposed making the Bible with marginal readings the standard. This report was recommitted.<sup>55</sup>

Final passage was given to an amendment, urged by Dr. Huntington since 1892, giving bishops power to appoint special services. A canon proposed by the same leader to allow bishops to take congregations not heretofore connected with the Church under their jurisdiction and provide special services for them was unfavorably reported by a committee and defeated. It was intended chiefly for the benefit of non-English speaking groups.<sup>56</sup>

The Committee on Church Unity was asked to seek the cooperation of other bodies in promoting the observance of the Lord's Day, the sanctity of marriage, religious education and similar common interests. A special committee on uniformity in regard to marriage and divorce existed to promote the second of these objectives. It had held a conference of clergy of various denominations which had advised ministers to refuse to perform marriages which were contrary to the laws of the church to which either party belonged.<sup>57</sup>

Two committees were concerned with relations with the Reformed Episcopal Church—one on the reconciliation of alienated congregations, and one on Reformed Episcopal orders. The former reported that it found evidences of friendly feeling among Reformed Episcopalians and suggested the possibility of hypothetical re-ordination of their ministers. The latter made no report, but was continued.<sup>58</sup>

The House of Bishops requested the Presiding Bishop to express its appreciation of the National Federation of Churches and Church workers, a voluntary organization which sought to promote inter-denominational cooperation.<sup>59</sup>

The Joint Commission on the Relations of Capital and Labor, headed by Bishop Potter, made a report whose most important feature was a defense of Labor's still disputed right to organize. Mr. Stotsenburg of Indiana proposed a resolution denouncing lynching. This was referred to a special committee after the deputies had enjoyed a good

<sup>55</sup>General Convention, *Journal*, 1904, pp. 234-36, 344, 360-61.

<sup>56</sup>*Ibid.*, pp. 275, 369; *Living Church*, Vol. XXXI, No. 26, p. 898.

<sup>57</sup>General Convention, *Journal*, 1904, pp. 21-22, 121.

<sup>58</sup>*Ibid.*, pp. 54-55, 83.

<sup>59</sup>*Ibid.*, p. 60.

laugh over a proposal to send it to the Committee on the State of the Church. The special group reported against the resolution on the ground that the Church condemned all forms of crime and violence. The House of Deputies extended greetings to the International Peace Congress meeting in Boston at the same time.<sup>60</sup>

The Pastoral Letter of the House of Bishops gave mild approval to organized labor, urged greater efforts on behalf of Negroes, and commended the International Peace Congress.<sup>61</sup>

<sup>60</sup>General Convention, *Journal*, 1904, pp. 97-98, 122, 213-14, 225-26, 274; *Living Church*, Vol. XXXI, No. 25, p. 851.

<sup>61</sup>General Convention, *Journal*, 1904, pp. 395-97.

# The General Convention of 1880

By James Thayer Addison\*

**S**EVENTY years ago, life was far more leisurely than it is in 1952; and when the General Convention of 1880 met in New York on October 6th, it remained in session for three weeks. But a study of its *Journal* leaves the impression that in three weeks it accomplished less of importance than a modern Convention achieves in half the time.

Both houses, of course, were smaller than they are today, for there were then only forty-eight dioceses and thirteen missionary jurisdictions, comprising a total of 3355 clergy and 345,000 communicants.<sup>1</sup> Sixty bishops were present in the upper house,<sup>2</sup> which met in the chapel of Holy Trinity Church under the chairmanship of the aged Presiding Bishop, Benjamin Bosworth Smith of Kentucky. The Rev. Dr. Henry C. Potter, rector of Grace Church and future bishop of New York, was secretary of the House. The president of the House of Deputies, which met in St. George's Church, was the Rev. Dr. E. Edwards Beardsley of New Haven, historian of his diocese; and its secretary was the Rev. Charles L. Hutchins of Massachusetts. Distinguished guests of the Convention were the bishop of Edinburgh and a bishop of the Old Catholic Church in Switzerland, both of whom were given honorary seats and delivered addresses in each house.

On the opening day there was a celebration of the Holy Communion; but so far as the records show, there was no other celebration during the three weeks of the session, a decided contrast to present practice. The deputies began their daily work with Morning Prayer, and the bishops with less formal devotions. The Convention sermon was preached by the Rt. Rev. William I. Kip, bishop of California, who chose

\*The Rev. Dr. Addison served as the professor of the History of Religion and Missions in the Episcopal Theological School, Cambridge, Massachusetts, 1919-1940, and as vice-president of the National Council of the Episcopal Church, with supervision of its overseas missionary work, from 1940 until his retirement in 1947. He is the author of *The Episcopal Church in the United States, 1789-1931* (New York, Charles Scribner's Sons, 1951) pp. 400.

<sup>1</sup>As of 1950, the Episcopal Church had 74 dioceses and 28 missionary districts, of which latter 13 were domestic, 5 extra-continental, and 10 were overseas; 6,805 clergy, of whom 5,840 were active; 2,643,488 Church members (baptized persons), of whom 1,712,070 were communicants.

<sup>2</sup>As of April 18, 1952, there were 168 bishops, of whom 40 were retired.

as his text, "For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace" (Jeremiah 8:11). Those who have managed to live through parts of the twentieth century will wonder why life in 1880 should have suggested such a theme. Even in the Church, in contrast with the quarrelsome 'seventies, good feeling had begun to prevail by 1880. Indeed, the absence of party strife was widely noted as happily characteristic of this General Convention. As the bishops declared in their Pastoral Letter, "None of our Conventions have evinced more unity of spirit and brotherly kindness," and, in the words of another report,

"At this Convention . . . there has been no acrimonious debate, no vote indicating partisan opinions has been taken, and no unkind word has been spoken to break the uniform harmony and good-will which have characterized our proceedings."

In the eyes of a churchman of today there seems to be no adequate reason for agreeing with the Church historian, Bishop William Stevens Perry, that this should be called "the Missionary Convention," yet in comparison with most earlier meetings the epithet is no doubt deserved. For one thing, both houses devoted the better part of four days to sitting together in their capacity as the Board of Missions. These sessions were perhaps a bit wearing at times, as we may infer from the fact that after the bishop of Delaware had addressed the meeting on the subject of the Church in Mexico, it was promptly moved and carried that hereafter the speeches should be limited to twenty minutes. But to hear reports from the bishops and other workers in the missionary districts at home and abroad was of high educative value for members of the Convention.

At that time there were only three foreign districts—Cape Palmas (Liberia), Japan, and Shanghai, for in Haiti and Mexico the Episcopal Churches were then independent, and the almost negligible efforts in Cuba were not officially recognized. From Liberia came discouraging reports of poverty, discontent, and even schism, largely due to the fact that the jurisdiction of Cape Palmas had been allowed to go without a bishop from 1874 to 1877. The bishop of Japan reported that the bishops and other representatives of the Church of England in that country had agreed that there should be one Book of Common Prayer for both branches of the Anglican Communion, and the first steps had been taken toward that union of the two groups which was to be consummated seven years later in the formation of the Nippon Sei Kokwai. Such a move was not to be made in China for another generation, and in that larger empire, where work was then far more difficult than in Japan,

there were only six native clergy in our mission. In other parts of the foreign field the Church of England (long before the era of world wars) had already formed the habit of asking for help from the American Episcopal Church. An invitation from the bishop of Rangoon to open a mission in the district of Arakan in Burma was politely declined, and to a plea from the English bishop of Honolulu for aid in raising money for his cathedral, the Convention responded by expressing the hope that individual donors in the United States might wish to contribute.

Signs of progress in the field of domestic missions were the action of the bishops in subdividing two missionary jurisdictions and electing three missionary bishops. The missionary jurisdiction of Montana, Idaho, and Utah was split into (a) Utah and Idaho and (b) Montana; and the missionary jurisdiction of Oregon and Washington was separated into (a) Oregon and (b) Washington. With his election as missionary bishop of Montana, the Rev. Legh Richmond Brewer of Central New York began his distinguished career of thirty-six years in the West. The Rev. George K. Dunlop of Missouri was elected missionary bishop of New Mexico and Arizona, and the Rev. John A. Paddock of Long Island was elected missionary bishop of Washington Territory. The Church's activity among the Indians was showing evidence of vitality, but the Committee on the State of the Church deplored the fact that work with the Negroes was far less generously supported and with the feeblest results. Further actions destined to be of importance in future missionary expansion were provisions for continuing the process of translating the Prayer Book into German, French and Italian, and the adoption of resolutions establishing the American Church Building Fund Commission, which was incorporated in the State of New York in the following year.<sup>a</sup>

In dealing on a national scale with the task of Christian education, the record of this Convention approaches zero. In fact, it was not until thirty years later that a subsequent Convention established the first central organ for the promotion of religious education. Meantime, the Joint Committee on Christian Education, which had been first appointed in 1868, reported in 1880 that "as yet . . . it seems not too much to say that very little of systematic effort has been produced by the reports of the Committee or the deliberations of the General Convention"; and in this statement they did not underestimate their achievements.

<sup>a</sup>According to Appendix I of the *Convention Journal*, the total average annual offering for domestic and foreign missions during the preceding triennium was \$263,000, or about 76c a year per communicant. According to Appendix II, this total average annual offering was \$317,000, or about 90c per communicant. The reason for these varying estimates is not clear. Perhaps the larger figure included bequests as well as ordinary annual giving.

In the report of this committee, of which Dr. Coit of St. Paul's School, Concord, was chairman, the chief aim was to urge that boys and girls and young men and young women belonging to the Church should be *protected* from the supposedly evil effects of secular education. Hence the Church, they recommended, should try to assume responsibility for the education of her members from the time when they were infants to the time when they became mature adults.

"It is for the Church," they declared, "to take the subject of education into her own hands; to surround and guard her children in *all* their training with the instruction and influence of religion according to her own tenets and order; to establish parish schools for the young and to attract others than her own children by the excellence and beauty of the teaching; to create and foster institutions of higher learning for the instruction of young men and women,—Church academies, colleges, and universities, open to all, but distinctively teaching all secular branches, under the auspices and guidance of the Church."

And all churchmen are strongly recommended to interest themselves in the founding and maintenance of parochial schools and other institutions of various grades, and in securing endowments for them.

A new Committee on Education under the Auspices of the Protestant Episcopal Church proceeded to reinforce these recommendations, declaring that "education under the auspices of this Church has merits and advantages which are wanting in other systems," and that "the Church ought to furnish every kind of instruction which the age demands," providing for all grades and types and for all classes, rich and poor. The one *action* concerned with education which the Convention took was the passage of a resolution which included a clause to the effect that bishops and clergy should remind the people that it was their duty "to make education under the auspices of the Church superior in all respects to that which is afforded in other institutions."

Though they were moved by the sound conviction that "without religion all teaching must be essentially imperfect," these bishops and deputies were led to draw conclusions amazingly extravagant and totally rejected today by the thought of the Church's leaders. The program they proposed, if their words mean what they say, was not only that there should be an Episcopalian edition of every type of secular education (including presumably agricultural colleges, dental schools, achievements and resources of the people of the United States in 1880, and schools of technology) but that each of these Episcopal institutions should excel all other institutions of its kind! In view of the educational



this was a pretty large order for a Church of 345,000 communicants, which was then spending about \$263,000 a year on its domestic and foreign missions. Moreover, the policy so warmly and recklessly espoused was not only impossible of fulfilment, but from the point of view either of education or of religion it was fundamentally mistaken.

The only institution of learning for which the General Convention was directly responsible was the General Theological Seminary. Its ninety-four students constituted nearly one-third of all those candidates for the ministry who were then in theological schools. But the seminary was reported to be suffering from heavy annual financial deficits, and only by drawing extensively from capital funds could it meet its current expenses. If the Episcopal Church could not adequately support its one official school for the training of its priests, what led its leaders to hope that it could maintain hundreds of other institutions far less vital to its existence?

If legislative measures to further the cause of education were almost negligible, action to improve Christian social relations was no more in evidence. The only step taken in this field was the appointment of a committee to promote legislation to extend to Indians legal protection for their civil rights. Even where its own responsibility for the care of those in need was direct and appealing, the reaction of the Convention was feeble. Its members heard a report of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen and of Aged and Infirm and Disabled Clergymen, which testified that it had been receiving on an average only \$1,600 a year from churches and individuals, but thanks to royalties from hymnals it had paid out \$14,000 in the course of the triennium. This meager sum had to meet the needs of 103 persons over a period of three years. To consider means of increasing this Fund, a special committee was appointed which submitted a report containing but one practical proposal (later adopted)—that in every parish at each celebration of the Holy Communion a sum from one to ten per cent of the offering should be set aside for transmission to the trustees of the Fund. "Please give alms to a worthy charity," was the substance of this unworthy appeal, upon which widows and orphans and aged clergy had to depend for the next thirty-three years.

Besides its constructive actions in the sphere of missions, the measures adopted which were of most lasting value were in the liturgical field. In addition to approving a new lectionary for alternative use, the Convention, on the motion of the Rev. William R. Huntington of Worcester, Massachusetts, appointed a joint committee of seven bishops, seven presbyters, and seven laymen to undertake the revision of the Book of Common Prayer, "in the direction of liturgical enrichment and

increased flexibility of use." After the lapse of nearly a century, the Church was at last prepared to make changes in the Prayer Book. These, though few, were valuable. Wrought out during the next twelve years, they resulted in the Prayer Book of 1892, which, among other contributions restored to us the lost Magnificat and Nunc Dimittis and provided a Collect, Epistle, and Gospel for the Feast of the Transfiguration.

In this Convention of 1880, as in nearly every other General Convention, the subjects seriously considered and postponed for future action, and the motions presented and either defeated by vote or adversely reported upon by committees, were often of more interest than the resolutions adopted. Among the matters debated and deferred for future action were canons on lay readers, on deaconesses, and on the discipline of the laity.

Of the proposals defeated, only one, so far as I can tell, met with subsequent success. The Convention voted down a motion to remove the existing ban on suffragan bishops, but at the end of another thirty years the constitution had been amended to authorize their election; and after still another thirty-six years, they received the right to vote in the House of Bishops. The progress of suffragans from complete suppression to complete participation has been slow but sure. Another defeated proposal was to make representation in the House of Deputies proportionate to the number of communicants in the several dioceses. To have made this change would be to conform the constitution of the Church more closely to that of the United States, where equality of representation among the federated units exists in only one house instead of in both. But this wise amendment still remains to be accomplished.

In defeating several other motions, the Convention did the Church good service. A constitutional amendment providing that the House of Deputies should be reduced to half its size and that General Convention should meet only once every five years was voted down. An effort to persuade the Convention to provide "a full and complete [Church] organization" for the Negroes of Virginia met not only with failure but with something approaching rebuke. Its success would have produced a Negro racial episcopate and would have promoted large scale segregation combined with subordination. The earnest desire to keep Episcopal youth under glass took shape in a proposed measure to establish not only a chapel but a dormitory and dining-hall for Episcopal students in every state university unless in that state there was a Church college. This attempt to guard Episcopal students from the dangers involved in frequent social contact with Methodists, Roman Catholics, agnostics, and others found little support.

Among other providential failures we may number a proposed canon (concerned with the discipline of the laity) which was recommended by a committee of the deputies and which went so far as to give a priest power to repel from the Holy Communion any person who denied any article of the Apostles' Creed. Two others were less dangerous but more amusing. One was a motion to revise and put into use the Book of Homilies as set forth in Article XXXV. The other was a proposal offered by the well-known Bishop Arthur C. Coxe of Western New York that the Athanasian Creed should be included in the Hymnal. Fortunately that lyrical gem was denied admittance.

On the last day of the Convention there was held a joint session of the two houses to hear the bishops' Pastoral Letter. This had been prepared by a committee consisting of the five senior bishops, having an average age of seventy-five. Its chairman was the Presiding Bishop, aged eighty-six. In those days, on such occasions, the bishops were gladly given freer scope to be rhetorical than is accorded them today, a privilege of which they took full advantage. After declaring in the first paragraph, "Beloved, we write no new thing unto you," they devote the first part of the Letter to high praise of the United States and of the Episcopal Church. It is hard to imagine the bishops of 1952 writing such a sentence as this:

"Here is a land than which the sun shines upon no fairer, stretching from ocean to ocean, and from the Northern Lakes to the Southern Gulf, unsurpassed for the fertility of its soil, for salubrity of climate, inexhaustible mineral wealth, and advantages of intercommunication, with civil institutions conceding the greatest possible liberty compatible with social order, and where conscience and religion are wholly unfettered."

Though the Church is then described in glowing terms, the greater part of the Pastoral is devoted to the deeper needs of the time—the need for competent knowledge as a defence against skepticism, the need for practical charity, the need for fidelity. The bishops sound a note of warning against the abuse of the Sabbath and the evils of wealth; they plead for a revival of religion in the family; and perhaps with more emphasis than ever before they call for missionary zeal and activity.

# The General Convention of 1919

By C. Rankin Barnes\*



IN an editorial written for *The Spirit of Missions* shortly before the General Convention of 1919, the Right Rev. Arthur Selden Lloyd, D. D., president of the Board of Missions, stated:

"This Convention will probably be a turning point in the history of the American Church."<sup>1</sup>

The only method of testing the validity of this interesting prediction is the historical one. What were the outstanding achievements of this Convention? How important have they proved to be in the intervening 33 years?

The first suggestion that the Convention might meet in Detroit came from the Church Club of the diocese of Michigan, which early in 1915 appointed a committee to explore possibilities and estimate costs. On receipt of a favorable report from this committee, the Church Club, at its meeting of February 23, 1915, unanimously approved the idea of an invitation and requested the diocesan convention of 1915 to appoint a committee to cooperate with its committee and to report to the 1916 convention.<sup>2</sup> This joint committee secured from the Church Club a pledge of \$25,000.00 for convention expenses, and urged favorable action upon the 1916 convention. The diocese approved the plan, directing its deputies to deliver an invitation to the General Convention when it should assemble in St. Louis in October later that year.<sup>3</sup> This invitation met stiff competition from Philadelphia, but won out, partly because that city had played host to 17 General Conventions while Detroit had never once had that privilege.<sup>4</sup>

The General Convention of 1919 came then to a city in which the Episcopal Church had been established less than a century before. St. Paul's Church, Detroit, mother parish of Michigan Territory, had been founded in 1824 by the Rev. Richard F. Cadle, a missionary of the

\*The Rev. Dr. Barnes is secretary of the House of Deputies, secretary of the National Council, and author of *The General Convention, Offices and Officers, 1785-1950* (Philadelphia, Church Historical Society, 1951) pp. 148.

<sup>1</sup>*The Spirit of Missions*, Vol. LXXXIV, No. 10 (October, 1919), p. 637.

<sup>2</sup>*Diocese of Michigan, Journal of Convention, 1915*, pp. 62-3.

<sup>3</sup>*Diocese of Michigan, Journal of Convention, 1916*, pp. 102-3.

<sup>4</sup>*General Convention, Journal, 1916*, pp. 41, 44, 100, 124, 216, 221, 234, 308.

newly formed Domestic and Foreign Missionary Society. Meeting in that church in 1832, three clergymen and many laymen held a primary convention which petitioned the General Convention for admission as the Diocese of Michigan. To this diocese had come in 1906, as its fourth bishop, Charles David Williams (1860-1923), fearless preacher and social prophet. By the time he welcomed the 1919 Convention as its host, he was in the full prime of his fruitful episcopate. The beginnings of his bishopric had coincided with the emergence of Detroit as "the Motor City." When Bishop Williams gave welcome to the Convention as it assembled for its first Detroit meeting, his see city boasted a population of almost a million people, having more than trebled since 1900.

Early on the morning of Wednesday, October 8, members of the two houses gathered in St. Paul's Cathedral for their Corporate Communion. The celebrant was the Right Rev. Daniel S. Tuttle, D. D., Presiding Bishop, who was assisted by the Right Rev. Edwin G. Weed, D. D., bishop of Florida, as epistoler, and the Right Rev. Cortlandt Whitehead, D. D., bishop of Pittsburgh, as gospeller. These were the three senior bishops present.<sup>5</sup>

### OPENING SERVICE

Then, for the first time in General Convention history, the great opening service was held in a dance hall! Because Arcadia Hall could only seat 4,100 people, admission cards were necessary. Every seat was taken when the long procession entered the bizarre building. A contemporary writer thus described it:

"It was a picturesque scene.

"Over one hundred bishops stood on the Arcadia stage. Before them was a stupendous dance hall. Behind them on the stage was a cheap painting of the open sea, guarded by two lions. The open sea and the two lions represented the brute fact and awful mystery of material nature."<sup>6</sup>

It is not strange that this "picturesque scene" was not uniformly appreciated. The dignified bishop of Vermont, the Right Rev. Arthur C. A. Hall, D. D., wrote after the Convention in his diocesan paper:

"In Detroit, where hospitality was most generous, no building could be found for the sessions of the House of Deputies but a dance hall, rented at an enormous cost, and used

<sup>5</sup>General Convention, *Journal*, 1919, pp. 5, 259.

<sup>6</sup>*The Living Church*, Vol. LXI, No. 25 (October 18, 1919), p. 877.

most evenings for its ordinary and intended purpose. It was not seemly to hold the opening service of the convention . . . in such a place, nor to make a spectacle of the bishops on its platform in their robes. There should be harmony between a building and its use. A cathedral service is not suitable in a mission chapel—nor in a dance hall.”<sup>7</sup>

This building still stands, and is now used as a roller-skating rink.

Apparently this was the first Convention opening service to be recorded in motion pictures. *The Living Church* showed a photograph of “A Modern Innovation: The ‘Movie Man,’”<sup>8</sup> while one of its correspondents stated:

“The various vested choirs with their crucifers came from different directions and a moving-picture wagon was on hand for the great procession.”<sup>9</sup>

At this opening service, Morning Prayer was read by the Rev. George F. Nelson, D. D., secretary of the House of Bishops, and the Rev. Henry Anstice, D. D., secretary of the House of Deputies. The Right Rev. Thomas F. Gailor, D. D., chairman of the House of Bishops, read the closing prayers, and the Presiding Bishop pronounced the benediction.<sup>10</sup>

A masterly sermon was preached by the Right Rev. Charles H. Brent, D. D., of whose record as Senior Headquarters Chaplain of the A. E. F. in World War I every Episcopalian was justly proud. Only the year before he had resigned his post as bishop of the Philippine Islands to become bishop of Western New York. Taking as his theme “Liberty Through Discipleship,” he delivered an incisive, timely message. Its dominant theme might be summarized in his own words:

“The new era is upon us. It began in international affairs and its spirit must be given cordial hospitality in domestic affairs. The truth and justice and honor and liberty which the war has hewn free cannot be allowed to rest until they have found permanent lodging in every department of human life, at home and abroad.”<sup>11</sup>

The Rev. Guy Emery Shipler recorded the vivid impression made by the bishop’s sermon upon the large congregation:

<sup>7</sup>*The Churchman*, Vol. CXX, No. 16 (November 22, 1919), p. 11.

<sup>8</sup>*The Living Church*, Vol. LXI, No. 25 (October 18, 1919), p. 877.

<sup>9</sup>*Ibid.*, p. 879.

<sup>10</sup>General Convention, *Journal*, 1919, pp. 5, 259.

<sup>11</sup>For full text, cf. *The Living Church*, Vol. LXI, No. 24 (October 11, 1919), pp. 840-2, or *The Churchman*, Vol. CXX, No. 14 (October 25, 1919), pp. 22-3.

"I have never seen a great meeting of people more intent on what was being said than that which sat so quietly that every word the bishop uttered was audible in the farthest corner of Arcadia Hall. Judging from the enthusiasm shown by comments made afterward the convention was ready to take somewhat drastic measures to set the Church to her task in meeting the problems of today as outlined by Bishop Brent."<sup>12</sup>

Great color was added to the procession at this service by the presence of distinguished Anglican and Orthodox visitors. There were two Canadian prelates, the Right Rev. Isaac O. Stringer, D. D., bishop of the Yukon, and the Right Rev. John Charles Roper, D. D., bishop of Ottawa, who was personally known to many of the bishops and clerical deputies because of his service as professor of dogmatic theology at the General Theological Seminary from 1897 to 1912. Later in the day these were presented to the House of Bishops, as were the Most Rev. Metropolitan Platon, of the Russian Orthodox Church, archbishop of Kherson and Odessa and acting metropolitan of Kiev; the Right Rev. Francis Hodur, bishop of the Polish Old Catholic Church, Scranton; the Right Rev. V. Cawrychowski, bishop-elect of the Polish Old Catholic Church, Buffalo; the Right Rev. F. Bonczak, bishop-elect of the Polish Old Catholic Church, Milwaukee; and the Most Rev. Germanos, metropolitan of Selephkias and Baalbek, of the Antiochian Syrian Church.<sup>13</sup> At that time Archbishop Platon was the senior among the Orthodox archbishops who had survived the Russian Revolution.

### THE HOUSE OF BISHOPS

Meetings of the House of Bishops were held in the hall of St. Paul's Cathedral House, renovated and completely redecorated for the occasion. The cathedral itself, however, was the scene of the election of missionary bishops.

When the Presiding Bishop called the house to order on the afternoon of October 8, it had 125 members, of whom 115 attended. It is interesting to note that at this writing only seven of these men survive. Furthermore, out of these seven only the Right Rev. Henry St. George Tucker, the Right Rev. William P. Remington and the Right Rev. Clinton S. Quin attended the General Convention of 1949. In other words, the passing of a full generation has meant an almost complete turnover in the membership of the house. It should be noted, however,

<sup>12</sup>*The Churchman*, Vol. CXX, No. 14 (October 25, 1919), p. 21.

<sup>13</sup>General Convention, *Journal*, 1919, p. 8.



that 25 of the clerical deputies of 1919 sat in the House of Bishops of 1949.

Most beloved among the bishops was the patriarchal Presiding Bishop, Dr. Tuttle, who had already completed more than five decades in episcopal orders. An acknowledged and highly respected leader was Bishop Hall of Vermont, the outstanding canonist of the house. Bishop Gailor of Tennessee was known for his business acumen and large statesmanship. Bishop Brent's recent war experience had greatly enhanced his effectiveness as a leader. The Right Rev. William Lawrence, D. D., bishop of Massachusetts, was honored for his previously evidenced leadership in raising the capital necessary for inaugurating The Church Pension Fund, which had commenced its beneficent operations on March 1, 1917.

After being called to order by the Presiding Bishop, the House of Bishops proceeded to choose a chairman. The Right Rev. Thomas F. Gailor, D. D., bishop of Tennessee, was unanimously reelected.<sup>14</sup> The Rev. Dr. George Francis Nelson (1842-1932), who had been chosen two years before to succeed the colorful Rev. Samuel Hart, D. D., was reelected as secretary.<sup>15</sup>

Immediately after this organization, Bishop Gailor requested the venerable bishop of Pittsburgh to take the chair in his place, stepped to the floor and offered a motion opening the doors of the house.<sup>16</sup> Although the official minutes mention no names, it appears from other sources that Bishop Gailor was supported by Bishops Lawrence, Vincent, Anderson and Brent.<sup>17</sup> Bishop Whitehead spoke against the proposal.

"The motion was carried by a viva voce vote, from two-thirds to three-fourths of the bishops voting in the affirmative. . . . While it was considered certain that abolition of the secret sessions of the upper house would be proposed no one imagined that the matter could be settled on the first afternoon."<sup>18</sup>

It is interesting to readers of the HISTORICAL MAGAZINE to note that the first person to cover the house for the press was the Rev. Dr. E. Clowes Chorley, founder of the MAGAZINE, who was reporting the Convention for *The Churchman*.<sup>19</sup>

Thus quite simply and without any great excitement the tradition of 130 years' pleasant seclusion had been broken! The house had re-

<sup>14</sup>General Convention, *Journal*, 1919, p. 8.

<sup>15</sup>General Convention, *Journal*, 1919, pp. 7-8.

<sup>16</sup>*Ibid.*, p. 9.

<sup>17</sup>*The Churchman*, Vol. CXX, No. 14 (October 25, 1919), p. 13.

<sup>18</sup>*The Living Church*, Vol. LXI, No. 25 (October 18, 1919), p. 885.

<sup>19</sup>*The Churchman*, Vol. CXX, No. 14 (October 25, 1919), p. 20.

jected similar proposals in 1907,<sup>20</sup> 1913<sup>21</sup> and 1916.<sup>22</sup> Impassioned speakers before the Church Congress had demanded it,<sup>23</sup> editorials in the Church press had pleaded for it,<sup>24</sup> while letters to the editor listed it as "among those things which are needed to bring our practical life as an organization into accord with principles of democracy."<sup>25</sup>

Although this decision to open the doors of the House was made without furore, its psychological effect was instantaneous. The Rev. Dr. W. Russell Bowie, a deputy from Virginia, thus reported it:

"Certainly the most unexpected and altogether surprising thing which took place at the beginning of the Convention was the decision of the House of Bishops, by a very large majority, to open the sessions of the House to the public,—for the first time in the long history of the Church. At Convention after Convention the effort had been repeated within the House to accomplish this thing, but it had been so habitually defeated that many people assumed it would never prevail. The news that the old policy had been reversed was of exceptional importance in its effect upon the whole atmosphere of the Convention."<sup>26</sup>

### THE HOUSE OF DEPUTIES

Meanwhile, the House of Deputies had been becoming accustomed to the bizarre surroundings of Arcadia Hall. Its total membership was 538. In the entire number of 68 dioceses, only one clerical deputy was missing, while a majority of them had full lay delegations as well. Altogether, 299 priests and 239 laymen composed the house.

After the secretary had called the roll of these men, the house unanimously reelected the Rev. Dr. Alexander Mann (1860-1948), rector of Trinity Church, Boston, as its president.<sup>27</sup> He had served as a deputy in the five previous Conventions and as president of the house in 1913 and 1916.

The Rev. Dr. Henry Anstice (1841-1922) was reelected as secretary, a post which he had held since 1904.<sup>28</sup> During the Convention his wife, Flora Fenner Anstice, became critically ill at their home in Mont-

<sup>20</sup>General Convention, *Journal*, 1907, pp. 11-12, 43.

<sup>21</sup>General Convention, *Journal*, 1913, pp. 13, 34, 41, 49-50.

<sup>22</sup>General Convention, *Journal*, 1916, pp. 25, 120. Cf. William Lawrence, *Memories of a Happy Life*, pp. 279-80, 411.

<sup>23</sup>*The Churchman*, Vol. CXX, No. 3 (July 19, 1919), p. 11.

<sup>24</sup>*The Churchman*, Vol. CXIX, No. 26 (June 28, 1919), p. 7.

<sup>25</sup>*The Churchman*, Vol. CXX, No. 11 (September 13, 1919), p. 26.

<sup>26</sup>*The Southern Churchman*, Vol. LXXXIV, No. 42 (October 18, 1919), p. 4.

<sup>27</sup>General Convention, *Journal*, 1919, p. 264.

<sup>28</sup>*Ibid.*

clair, New Jersey. Formally excused from further attendance on October 18, Dr. Antice returned to the bedside of his wife, who died on October 22.<sup>29</sup>

The sense of continuity in the house was clearly exemplified in three veterans who had attended every Convention since 1877. Oldest of them was the Rev. Dr. Reese F. Alsop (1837-1922), rector of St. Ann's Church, Brooklyn, who was attending his 12th—and last—Convention. The Rev. Dr. Charles W. Leffingwell (1840-1928), an early editor of *The Living Church*, was representing the diocese of Quincy in his 11th Convention. New Mexico's lay deputy, the Hon. L. Bradford Prince (1840-1922), a one-time governor of the Territory of New Mexico, was vigorously upholding the Evangelical viewpoint at the 15th of his 16 Conventions.

But the real leadership of the house rested on younger shoulders. Heading the Newark delegation was the Rev. Dr. Edwin Augustine White (1854-1925), whose training as an attorney before his ordination made him an excellent chairman of the committee on canons. On the opening day, J. Randolph Anderson (1861-1950), a long-time legislator of Georgia, began his two decades of effective service to the house as chairman of its committee on the dispatch of business. His Parliamentary Manual for the house, still in use, was gratefully adopted during this session.<sup>30</sup> Another prominent lay deputy, although this was his first Convention, was George Zabriskie (1852-1931), who was chancellor of the diocese of New York from 1916 to 1931.

Other names also received many mentions in contemporary periodicals. The Rev. Dr. Ernest M. Stires (1860-1951), rector of St. Thomas Church, New York, and later bishop of Long Island, was a prominent figure. In the discussion of the proposed Concordat there stood out the Rev. Dr. William T. Manning (1866-1949), rector of Trinity Church, New York, and later bishop of New York. Another obvious leader was the Rev. Dr. James E. Freeman (1866-1943), rector of St. Mark's Church, Minneapolis, and later bishop of Washington.

Best known lay deputy beyond Episcopal Church circles was probably Thomas Nelson Page (1853-1922), a popular author around the turn of the century, who only two months before the Convention had rounded out six years of strenuous service as United States Ambassador to Italy. He sat in the house as the lay representative of the American Churches in Europe. When asked by a reporter, "How does the personnel of this Convention compare with previous Conventions or with Congress?" he replied:

<sup>29</sup>General Convention, *Journal*, 1919, pp. 365, 425, 430, 454-5.

<sup>30</sup>*Ibid.*, p. 445.

"The membership seems to me about as in former Conventions. They are very patient and good tempered and leave most of the working of the Convention on the floor to the managers. They are younger men than formerly and have rather different manners—a bit steam rollerish, one might say. They strike me as being very able; well mannered—for such work and have high intentions. They are less conservative than their predecessors; and I get an impression that some have a strong tendency to be reactionary. They are, I think, too ready to revise what should be left alone. But putting this aside, they are doing as earnest work as any body in this world could do."<sup>81</sup>

If the passing of a generation has brought almost a complete turn-over in the House of Bishops, the same is true in the other house. Only four presbyters who sat in the Convention of 1919 were in the House of Deputies in 1949: the Rev. Drs. Roelif H. Brooks, of New York; Don Frank Fenn, of Maryland; Carl G. Ziegler, of Northern Michigan; and Prentice A. Pugh, of Tennessee. Among the laymen only two of the Detroit deputies sat in the house at San Francisco: George B. Schley, patent attorney of Indianapolis, and Dr. Kenneth C. M. Sills, president of Bowdoin College, Brunswick, Maine.

### CARDINAL MERCIER

One of the most dramatic events in this Convention—and in the history of the House—was the visit of Désiré Joseph Cardinal Mercier (1851-1926), archbishop of Malines, to the House of Deputies. It stemmed from an invitation proposed by H. Anthony Dyer (1872-1943), a lay deputy from Providence, asking the gallant spiritual defender of Belgium to be the guest of the house at any hour convenient to him after reaching Detroit.<sup>82</sup> The president appointed Mr. Dyer, Thomas Nelson Page and the Rev. Dr. William D. Maxon, rector of Christ Church, Detroit, as the responsible committee. The visit took place on Monday, October 20. The flag of Belgium had been hung on the platform next to the Stars and Stripes. Dr. Chorley's colorful description of the scene is worthy of quotation in full:

"The visit of Cardinal Mercier to the House of Deputies this morning was historic. About eleven o'clock one caught a glimpse of scarlet and the great cardinal, escorted by Dr. Maxon of Detroit, Thomas Nelson Page and Mr. Dyer of Rhode Island, came down the aisle followed by the Roman

<sup>81</sup>*The Living Church*, Vol. LXI, No. 25 (October 18, 1919), p. 881.

<sup>82</sup>General Convention, *Journal*, 1919, p. 313.

Bishop of Detroit and several priests and laymen. Arcadia was crowded to the doors and the audience rose and cheered till the roof rang.

"The distinguished visitors ascended the platform and it was touching to see the cardinal greet the Presiding Bishop of the American Church. No greater outward contrast could be imagined—Bishop Tuttle simply clothed in sober black with no outward mark of distinction; Mercier, tall and thin, robed in cassock edged with red, a broad red sash girding his waist, the pectoral cross gleaming on his breast and a long flaming crimson cloak around his shoulders. On behalf of the House of Deputies Dr. Mann welcomed the distinguished guest in a speech of singular felicity.

"When Mercier rose to reply he began, 'Dear ladies and gentlemen, I feel happy to be for some moments with you,' and motioned to the audience to be seated. He speaks excellent English hesitating for the proper word only now and then. He touched a sympathetic chord in many hearts when he exclaimed, 'We are brethren in the Christian faith,' and added, 'nothing is really eternal except God.' He told how he had ordered each church in his diocese to have a stone engraved with the name of America 'for the help she gave us during the war,' and added, 'if those stones should ever be lost the name of America would be found engraved upon the hearts of the Belgian people.'"<sup>33</sup>

Other reporters ran out of adjectives in praising Dr. Mann's address of welcome! The Rev. Ralph M. Harper thus telegraphed his editor:

"In welcoming this heroic member of the College of Cardinals, the President of the House of Deputies made what I consider the great address of his life."<sup>34</sup>

The House recorded "its thanks to the President of the House for his eloquent and full expression of its sentiments of respect and honor towards our distinguished visitor," and ordered the address printed.<sup>35</sup>

### THE NATION-WIDE CAMPAIGN

Back in 1913, on the initiative of the Board of Missions, the General Convention had created a joint commission "to investigate and consider the whole question of Missionary Organization and Administration and

<sup>33</sup>*The Churchman*, Vol. CXX, No. 14 (October 25, 1919), p. 16. For full text cf. General Convention, *Journal*, 1919, pp. 376-8.

<sup>34</sup>*The Living Church*, Vol. LXI, No. 26 (October 25, 1919), p. 913.

<sup>35</sup>General Convention, *Journal*, 1919, pp. 375-6, 379.

to report to the next General Convention."<sup>36</sup> While this commission, reporting in 1916, recommended extensive changes in the missionary canon, only a few of these were adopted. One of them, however, led to significant results.

"At the General Convention of 1919, and at each subsequent Convention, the Board of Missions shall submit a budget for the ensuing year, and a provisional estimate for each of the succeeding two years."<sup>37</sup>

This canonical requirement formed the background for a new plan presented to the Board of Missions at its meeting of December 11, 1918, by the Right Rev. Arthur Selden Lloyd (1857-1936), who through successive elections by the General Convention had been serving as the Board's president since 1910. He based a plan for the calling of a national committee on this thesis:

"The work entrusted to the Boards describes the ultimate task of the Church and therefore these must be the instrument on which the Church has a right to depend to enable her to meet the new and enlarged obligation. Because it has been entrusted with the fundamental task of the Church—the duty to propagate the Gospel—the Board of Missions should lead the way. . . .

"To make a beginning this Board should today appoint a small committee with power. This committee should invite a like committee from the Board of Religious Education and the Commission on Social Service to meet in conference and decide on a joint budget of all that each would need annually, and agree on a general plan of operation."<sup>38</sup>

Bishop Lloyd was referring to the General Board of Religious Education, created by canon in 1910 to replace the former Joint Commission on Sunday School Instruction,<sup>39</sup> and the Joint Commission on Social Service which had been made a permanent commission by the Convention three years later.<sup>40</sup>

The Board of Missions proceeded to approve Bishop Lloyd's plan and to appoint a committee of five to put it into operation if considered advisable. The committee consisted of Bishop Lloyd, chairman; the Rev. Dr. Mann, of Boston; the Rev. Dr. Stires of New York; Mr. Mortimer Matthews (1858-1927) of Glendale, Ohio; and Mr. Stephen Baker (1859-1946) of New York.

<sup>36</sup>General Convention, *Journal*, 1913, pp. 40-1, 79, 232, 234, 260.

<sup>37</sup>General Convention, *Journal*, 1916, pp. 168-9, 180, 376.

<sup>38</sup>*Minutes, Board of Missions*, December 11, 1918, pp. 31-3.

<sup>39</sup>General Convention, *Journal*, 1910, pp. 66, 94, 157, 321, 327, 380.

<sup>40</sup>General Convention, *Journal*, 1913, pp. 83-4, 100, 219, 283.



When this committee failed to report at the Board meeting of February 12, 1919, the Rev. Dr. Mann moved the following crisp resolution:

"Resolved, That it is the sense of the Board of Missions that a nation-wide campaign of missionary information, education and inspiration should be begun at the first possible moment."<sup>41</sup>

The resolution was adopted and referred to the committee of five with power.

Thereupon the committee of five lost no time. Meeting on March 10, it determined to inaugurate the Nation-Wide Campaign at once. To accomplish this, it appointed as director of the campaign the Rev. Dr. Robert W. Patton (1869-1944), secretary of the Province of Sewanee, whose "Missions for Missions" had already proved his genius for that type of promotion.<sup>42</sup> The Rev. R. Bland Mitchell, corresponding secretary of the Board of Missions,<sup>43</sup> was placed in charge of the office work. While a small executive committee was set up to be responsible for the campaign, the Board's committee of five was continued as an advisory group. The preparation of a budget for all work under the Board of Missions was begun and cooperation secured from the General Board of Religious Education and the Joint Commission on Social Service. The Rev. Louis G. Wood (1862-1934) joined the staff as vice-director. The movement gathered great momentum during the summer. Its slogan was, "To inform the mind and awaken the conscience."

"Conferences with representatives of the different Boards and organizations were held; enlarged quarters, outside the Mission House, were taken; a credit for financing the work was authorized, and increased as need arose; diocesan conventions were visited and quickly succeeded one another in adopting the plan; tentative surveys were made and submitted; through *The Spirit of Missions*, the Church and the public press, through constant conference, visiting, speaking and correspondence the matter was kept before the Church."<sup>44</sup>

Yet it must not be thought that the response was unanimous throughout the Church.

<sup>41</sup>*The Living Church*, Vol. LX, No. 17 (February 22, 1919), p. 545.

<sup>42</sup>*The Southern Churchman*, Vol. LXXXIV, No. 12 (March 22, 1919), p. 8.

<sup>43</sup>Consecrated bishop of Arkansas, 1938.

<sup>44</sup>Julia C. Emery, *A Century of Endeavor, 1821-1921*, p. 320.



"At the May meeting of the Board, Bishop Nelson of Albany expressed vigorous dissent from the whole idea. . . .

"Bishop Rhineland of Pennsylvania was even more direct. . . .

"During the summer some twenty bishops met to discuss how the campaign might be quashed, characterizing it as the hair-brained idea of a few misguided enthusiasts who in their financial irresponsibility were likely to annoy and alienate from the Church substantial people already wearied of appeals from innumerable sources."<sup>45</sup>

From August on, a fresh contribution to the campaign was added by Lewis B. Franklin, a communicant of St. George's Church, Flushing, New York, who from 1909 to 1918 had been a vice-president of the Guaranty Trust Company of New York. He resigned that post in March, 1918, to become director of the war loan organization for the Treasury Department, serving until June, 1919. Hearing of the projected Nation-Wide Campaign and having satisfied himself as to its inherent soundness, he offered his services as a volunteer. As head of its canvass department, he later outlined the proposed every-member canvass at the Convention's joint session which considered the campaign.<sup>46</sup>

Eventually the leaders developed a strong national committee of 125 clergy and laity representing the provinces and the dioceses, with the presiding bishop as honorary chairman. *The Southern Churchman* gave the plan its cordial editorial approval:

"We have here a Church-wide movement which has been almost spontaneous in character. No sooner was the proposition made by the leaders in her work than it was welcomed and accepted by the rank and file of her membership with a practical unanimity which showed that it met a desire already felt."<sup>47</sup>

*The Living Church* made its issue of October 4 a Nation-Wide Campaign Number. Two weeks later, as the Convention opened, its editor, Frederick Cook Morehouse (1868-1932), placed the issue clearly before his readers in an editorial:

"The Nation-wide Campaign is the center of interest. For it there is splendid enthusiasm. It appeals to the imagination of Churchmen. We are ashamed to be petty in this day of great things, when God is making all things new."<sup>48</sup>

<sup>45</sup>Alexander C. Zabriskie, *Arthur Selden Lloyd: Missionary-Statesman and Pastor*, pp. 209-10.

<sup>46</sup>General Convention, *Journal*, 1919, p. 469.

<sup>47</sup>*The Southern Churchman*, Vol. LXXXIV, No. 39 (September 27, 1919), p. 4.

<sup>48</sup>*The Living Church*, Vol. LXI, No. 25 (October 18, 1919), p. 873.

In accepting his election as president of the House of Deputies, the Rev. Dr. Mann drew special attention to the campaign:

"The report of the Nation-wide Campaign as thus far carried on seems to me of primary importance. It is an effort to lift all of us out of our comparative isolation to give us consciousness of the national life of the Church and consciousness of her responsibility to the nation. Nothing, it seems to me, can be of more importance than a deliberate consideration on the part of this Convention of the report of that Nation-Wide Campaign Committee."<sup>49</sup>

On the third legislative day, both houses adopted the following resolution:

"Resolved, That a Joint Committee, consisting of four Bishops, four Presbyters and four laymen, be appointed to review the Nation-Wide Campaign as at present organized, its scope and methods, and to report its recommendations at the earliest possible moment."<sup>50</sup>

This committee, with the Right Rev. Charles S. Burch (1855-1920), bishop of New York, as chairman, held eight meetings with public hearings—one of which lasted all day—and brought in a unanimous report, approving the general purpose and plan of the campaign, and calling for a joint commission to direct the entire campaign, which included both a plan of organization for a nation-wide education in the needs of the whole Church and a nation-wide canvass to meet those needs.<sup>51</sup>

Meanwhile, however, the two houses had set a joint session for October 15, to be held in Arcadia Hall so that all might learn the full implications of the campaign. The Rev. Dr. Freeman of Minnesota was presiding. A unnamed reporter described how he rather mechanically recorded the events of the day:

"I had received advance copies of the speeches, and so, about the middle of the afternoon my mind began to wander. . . .

"Suddenly I was awakened, as by the sound of a mighty, rushing voice. Something was happening that was not on the programme. Dr. Freeman, the presiding officer, began to make an impromptu speech. In ten short minutes he was giving us his great vision of the mission of the American

<sup>49</sup>*The Living Church*, Vol. LXI, No. 25 (October 18, 1919), p. 878.

<sup>50</sup>General Convention, *Journal*, 1919, pp. 38, 283.

<sup>51</sup>*Ibid.*, pp. 560-1.

Church. I forgot about my press material. I forgot about sleep. I lost sight of comfort and self, for I knew that the most masterful speech of the Convention was being made. I do not remember all that was said, for I forgot to take notes. I only remembered the final words, 'As for the result of the Nationwide Campaign, I have too much faith in Him, whom I left my former position to serve, to doubt the final issue.'

"And then, for the first time during any sessions of the Convention in Arcadia Hall, the whole House got down on its knees and prayed."<sup>52</sup>

Mr. Morehouse, editor of *The Living Church* and a deputy from Milwaukee, was equally impressed.

"The day of Pentecost was fully come. With one accord, of one mind, in one place, the national Church of America almost visibly witnessed the descent of cloven tongues as of fire, and the pervading presence of the Holy Spirit rested upon all of us. Humanly speaking, Dr. Stires and Dr. Freeman were the agents, both of whom, in addresses that reached the sublimest heights of eloquence, lifted the members to an enthusiasm for the forward movement of the campaign such as permeated every delegation and inspired every man in the great auditorium. . . . 'Never before in the quarter century of my membership in General Convention or the half century of my priesthood,' said Dr. McKim, 'have I witnessed such a scene as this.'"<sup>53</sup>

The report of the joint committee on the campaign was presented first in the House of Bishops, which adopted the accompanying resolutions with slight amendments.<sup>54</sup> The House of Deputies concurred,<sup>55</sup> and the joint commission to carry out the campaign was set up. Thus was undertaken the now familiar plan of bringing the resources of the whole Church to bear upon the needs of the whole Church through the General Church Program.

The Convention elected Mr. Franklin as the first full-time, salaried treasurer of the Domestic and Foreign Missionary Society,<sup>56</sup> a post which he filled through elections by succeeding Conventions until his retirement, October 15, 1948.

<sup>52</sup>*The Living Church*, Vol. LXI, No. 26 (October 25, 1919), p. 911.

<sup>53</sup>*Ibid.*, p. 908. The reference was to the Rev. Randolph H. McKim, D. D., rector of the Church of the Epiphany, Washington, and a former president of the House of Deputies.

<sup>54</sup>General Convention, *Journal*, 1919, pp. 120, 142, 152-3.

<sup>55</sup>*Ibid.*, pp. 183, 372, 407.

<sup>56</sup>*Ibid.*, pp. 179-80, 203, 233, 397, 449.

## THE PRESIDING BISHOP AND COUNCIL

Closely paralleling this growing movement toward a Nation-Wide Campaign for greater education about and broader support of the Church's entire program, there had emerged an independent demand for a greater centralization of administrative authority. The General Board of Religious Education brought before the Board of Missions at its meeting of February 12, 1919, a proposal to create "an Executive Board for the General Convention."<sup>57</sup> The suggestion was submitted to the following committee representing the three independent boards of the General Convention:

*General Board of Religious Education:* the Right Rev. Theodore I. Reese, the Very Rev. George G. Bartlett, Robert H. Gardiner.

*Board of Missions:* the Right Rev. Arthur S. Lloyd, the Right Rev. Philip M. Rhinelander, the Rev. Theodore Sedgwick, Burton Mansfield.

*Joint Commission on Social Service:* the Rev. Frank M. Crouch, Canon Augustine Elmendorf, Clinton Rogers Woodruff, John M. Glenn.

Bishop Reese was elected chairman of this strong committee, which enlisted the invaluable assistance of the Rev. Dr. White, the veteran chairman of the House of Deputies' committee on canons. The committee's proposal for a revision of the canon on the Domestic and Foreign Missionary Society and for the adoption of a new canon providing an executive board for the General Convention composed of 76 members was submitted to each of the three Boards, and by each approved in principle. The report was then released to the Church press on June 15, 1919.<sup>58</sup>

Something of the need for a unified approach to the Church's program may be judged from the following news item:

"In Trinity Mission House, New York, on Wednesday afternoon, July 2nd, there was an important meeting the like of which had never been seen before. It was advertised as the first time in the history of the American Church that the three great boards of the Church, the Board of Missions, the General Board of Religious Education, and the Joint Commission on Social Service, had arranged to meet together."<sup>59</sup>

<sup>57</sup>*The Southern Churchman*, Vol. LXXXIV, No. 8 (February 22, 1919), p. 8.

<sup>58</sup>*The Living Church*, Vol. LXI, No. 9 (June 28, 1919), pp. 304-6.

<sup>59</sup>*The Living Church*, Vol. LXI, No. 11, (July 12, 1919), p. 391.

Editorial reactions to the new plan were immediate but mixed. *The Living Church* gave general approval to the committee's "wise and statesmanlike plan."<sup>60</sup>

"The proposal is quite radical but there is much to be said for it. It gives to the national Church a body capable of representing the whole Church between General Conventions, and it assumes the practical work of the Church on behalf of the Church itself, all branches being properly coordinated, instead of relegating it to separate and independent boards."<sup>61</sup>

*The Southern Churchman* devoted its entire editorial of July 10 to the proposals, questioning both their wisdom and their necessity. It called "unnecessary and unfortunate" the provision that when the office of presiding bishop should become elective he would serve, *ex officio*, as president of the executive board.

"We think that the title of the proposed omnibus Board is inexact and possibly misleading. If it means what it says it means far too much. We feel that the Board of Missions would better stick to its proper name and its proper work, and not make entangling alliances with new forms of Church activities which have not yet found themselves, nor undertake to act in an executive capacity for every experiment of the General Convention. Neither the Board of Religious Education nor the Commission on Social Service is in the same category with our time-honored Missionary Society."<sup>62</sup>

On August 23 *The Churchman* devoted its leading editorial to expressing distrust of the proposals, being "suspicious of centralization and any change in our system of administration which seems to cut a channel toward bureaucracy."<sup>63</sup>

Mr. Gardiner of Maine on the Convention's second day formally introduced the proposal of the three Boards in the House of Deputies.<sup>64</sup> After careful consideration by the committee on canons, its chairman, the Rev. Dr. White, ten days later, brought in detailed amendments to provide for the revision of the missionary canon and the adoption of a new canon, "Of the Presiding Bishop and Council," which called for an executive board of 24 members.<sup>65</sup> The "charter" of this new board was given in the opening sentence of the canon:

<sup>60</sup>*The Living Church*, Vol. LXI, No. 11, (July 12, 1919), p. 372.

<sup>61</sup>*Ibid.*, p. 371.

<sup>62</sup>*The Southern Churchman*, Vol. LXXXIV, No. 29 (July 19, 1919), pp. 5-6.

<sup>63</sup>*The Churchman*, Vol. CXX, No. 8 (August 23, 1919), p. 7.

<sup>64</sup>General Convention, *Journal*, 1919, p. 273.

<sup>65</sup>*Ibid.*, pp. 389-94.

"The Presiding Bishop and Council, as hereinafter constituted, shall administer and carry on the Missionary, Educational and Social Work of the Church, of which work the Presiding Bishop shall be the executive head."

The house adopted the committee's recommendations.<sup>66</sup>

The next day the House of Bishops discussed the matter, receiving the favorable report of its committee on canons from the Right Rev. James De Wolf Perry (1871-1947), later himself to become presiding bishop. In special correspondence the Rev. Dr. Chorley described the stout opposition of the older diocesans:

"Bishop Sessums of Louisiana interjected the idea of 'states rights.' He asked if the ancient rights and liberties of the bishops and dioceses were sufficiently guarded. . . .

"Bishop Weller of Fond du Lac objected to the House of Bishops' 'swallowing the pill whole.' He said it was the most revolutionary measure ever presented."<sup>67</sup>

Nevertheless the House of Bishops concurred.<sup>68</sup>

The new canon provided that the Board of Missions, the General Board of Religious Education and the Joint Commission on Social Service would function until December 31, 1919, but that their respective functions would be taken over by the Presiding Bishop and Council on January 1, 1920.<sup>69</sup>

An interesting comment on the seeming ease with which these fundamental changes were accomplished was made by the Rev. Dr. Charles L. Slattery (1867-1930), chairman of the New York delegation in the House of Deputies.

"The Convention was astonished to find itself adopting a new scheme of centralized government, which was so carefully prepared by the committee that it was promptly adopted by both Houses with insignificant amendments."<sup>70</sup>

Discussing this action of the Convention with a reporter, the Rev. Dr. George P. Atwater (1874-1932), chairman of the Ohio delegation, stated:

"We have become a national Church in organization, and, what is better, in spirit and determination. This Church in the past has published time tables before it laid tracks. Our

<sup>66</sup>General Convention, *Journal*, 1919, p. 412.

<sup>67</sup>*The Churchman*, Vol. CXX, No. 15 (November 15, 1919), p. 12.

<sup>68</sup>General Convention, *Journal*, 1919, pp. 164-9.

<sup>69</sup>General Convention, *Journal*, 1919, *Constitution and Canons*, pp. 161-2.

<sup>70</sup>*The Churchman*, Vol. CXX, No. 15 (November 15, 1919), p. 14.

accomplishments have started out to overtake our visions. A national consciousness has dawned. We are *now* the Church in the United States, and not a Church scattered through various geographical areas. National thinking, national action, and national cooperation will result in glorious national achievement."<sup>71</sup>

On Wednesday, October 22, the new canon calling for a Presiding Bishop and Council was adopted. It provided that

"Until a Presiding Bishop shall have been elected in accordance with the provisions of the Constitution, a Bishop shall be elected in like manner to exercise the powers assigned in this Canon to the Presiding Bishop as President of the Council."<sup>72</sup>

Bishops and deputies alike were hoping for final adjournment on Friday, October 24, but both a President and a Council must be chosen.

The nomination of members of the new Council was entrusted to a joint committee, composed of one bishop, one presbyter and one layman from each province, which reported on the closing day.

"After prolonged discussion and several ballots, the Committee made a unanimous report."<sup>73</sup>

The House of Bishops thereupon elected these nominees and the House of Deputies promptly concurred.<sup>74</sup> The only surviving member of that first Council is Mr. Harper Sibley, of Rochester, New York.

The bishops then proceeded to an informal secret ballot for President of the Council to serve for three years.<sup>75</sup> Many members of both Houses anticipated the election of Bishop Lloyd.

"Lloyd's term of office as President of the Board of Missions still had three years to run, and consequently most people thought he had both a legal and a moral right to the new post. But Lloyd resigned in order that the Convention might have complete freedom to elect as President whomsoever the majority desired.

"Though he never said anything about it, some of his close friends were positive that Lloyd hoped to be elected President. He more than any one man was responsible for the evolution of the Council and for the new day of forward movement which the Nation-Wide Campaign promised. It was wholly natural

<sup>71</sup>*The Living Church*, Vol. LXII, No. 1 (November 1, 1919), p. 11.

<sup>72</sup>General Convention, *Journal*, 1919, *Constitution and Canons*, p. 156.

<sup>73</sup>General Convention, *Journal*, 1919, p. 226.

<sup>74</sup>*Ibid.*, pp. 226, 456.

<sup>75</sup>*Ibid.*, pp. 226-7.



that he should desire a chance to lead the perfected machinery on to greater efforts. But if he desired the post, he was disappointed."<sup>76</sup>

A constitutional majority was necessary for an election. Although details are not preserved in the official minutes of the session, they survive in contemporary periodicals.

"Fifty-eight votes were required to elect. The first ballot was as follows:

Gailor . . . . .	34	Anderson . . . . .	7
Lloyd . . . . .	16	Lawrence . . . . .	5
Reese . . . . .	8		

"Bishop Anderson dropped out and Bishop Gailor steadily increased his lead until the eighth ballot when he was elected, the final vote being:

Gailor . . . . .	58	Reese . . . . .	4
Lloyd . . . . .	10	Lawrence . . . . .	1" <sup>77</sup>

The Right Rev. Thomas Frank Gailor (1856-1935) was 18th in seniority in the House, having entered it as bishop coadjutor of Tennessee at the age of 36. He had been bishop of Tennessee since 1898 and chairman of the House of Bishops since 1916. He served as President of the Council until December 31, 1925.

### AN ELECTIVE PRESIDING BISHOP

Ever since 1901 legislation had been pending in the General Convention to make the office of the presiding bishop elective rather than dependent upon seniority of consecration. Such a change had been strongly urged by the Right Rev. Thomas March Clark, D. D., presiding bishop from 1899 to 1903,<sup>78</sup> but just as vigorously opposed by Bishop Tuttle, the current presiding bishop, even though the adoption of the proposal would not affect his own term of office.<sup>79</sup>

Since the matter involved a change in the constitution, it required identical action by both houses in two consecutive Conventions. While there was no argument between the houses on the intrinsic merits of the proposal, differences of opinion as to details had seemed to develop

<sup>76</sup>Alexander C. Zabriskie, *op. cit.*, p. 218.

<sup>77</sup>*The Churchman*, Vol. CXX, No. 15 (November 15, 1919), p. 12.

<sup>78</sup>Cf. HISTORICAL MAGAZINE, Vol. XVIII (June, 1949), pp. 124-7.

<sup>79</sup>*Ibid.*, p. 129.

triennially.<sup>80</sup> Hence the constitutional amendment which had eventually passed both houses in 1916 came before the 1919 Convention for ratification. The House of Deputies acted favorably on the second and the other house on the fourth day,<sup>81</sup> thus settling expeditiously one of the most important matters before the Convention. It failed to attract any great attention merely because the issue was no longer a matter of argument.

This amendment to the constitution in regard to the office of presiding bishop provided:

"His term and tenure of office and duties shall be prescribed by the Canons of the General Convention."<sup>82</sup>

Hence the Convention set up a special committee to prepare, for the first time in the history of the General Convention, a definitive canon, "Of the Presiding Bishop." This committee, consisting of Bishop Hall of Vermont, the Rev. Dr. Stires of New York, and Judge Henry of Iowa, brought in a simple, clear-cut proposal, providing that the presiding bishop should serve until the Convention which followed his reaching 68, the age at which retirement on pension had been made possible by The Church Pension Fund. The House of Deputies, however, preferred a specific term of six years, and the canon was so adopted.<sup>83</sup>

### PRAYER BOOK REVISION

At this time the Convention was in the early stages of that revision of the Book of Common Prayer which started in 1913 and eventuated in the Prayer Book of 1928. The second report of the joint commission<sup>84</sup> was signed merely by its chairman, Bishop Whitehead of Pittsburgh (1842-1922), and its secretary, the Rev. John W. Suter (1859-1942),

"to signify that the great majority of the recommendations are unanimously approved by the Commission, or have a substantial majority."<sup>85</sup>

Considerable opposition to some of the commission's proposals arose in Evangelical circles. *The Southern Churchman* published a series of articles, sometimes bitter in tone, by the Rev. Dr. McKim, of

<sup>80</sup>Cf. *HISTORICAL MAGAZINE*, Vol. XVIII (June, 1949), pp. 129-30.

<sup>81</sup>General Convention, *Journal*, 1919, pp. 32, 48, 275, 318.

<sup>82</sup>General Convention, *Journal*, 1919, *Constitution and Canons*, p. 4.

<sup>83</sup>General Convention, *Journal* 1919, pp. 115, 136, 185-6, 334, 358, 420, 424.

<sup>84</sup>Published by the Macmillan Company, July, 1919. Pages 301.

<sup>85</sup>General Convention, *Journal*, 1919, pp. 606-7.

Washington, in which he objected to almost all the proposed amendments.<sup>86</sup> The Rev. Dr. Floyd W. Tomkins (1850-1932), a veteran deputy from Pennsylvania, wrote to the Church press pleading that Prayer Book revision be postponed until 1922.<sup>87</sup> During the Convention, the presiding bishop received a telegram from the Evangelical Education Society protesting against any changes in the Prayer Book.<sup>88</sup>

But the Convention was determined to proceed with the task already started, deciding each separate proposal upon its own liturgical merits. First of all it had before it, for final ratification or rejection, amendments already approved by the Convention of 1916.<sup>89</sup> These concerned the Order for Daily Morning Prayer, the Order for Daily Evening Prayer, Prayers and Thanksgivings, and the Use of the Psalter. The House of Deputies started to consider its final action on the second legislative day. The Rev. Dr. Chorley crisply described what followed:

"There were not a few deputies who felt that all Prayer Book revision should be deferred to the next convention. Dr. Tomkins of Philadelphia moved that the report be not considered at this convention and he was seconded by Dr. McKim. Mr. Rosewell Page of Virginia characterized the proposed changes as too drastic and moved the adjournment of the House. Both motions were lost. . . .

"We plunged into the actual revision. Thomas Nelson Page raised the issue of any revision by objecting to the first change, but in vain."<sup>90</sup>

Almost all of the amendments adopted in 1916 were ratified by constitutional majorities in each house.<sup>91</sup>

The results in new matter were, on the other hand, quite limited, going little beyond some improvements on changes adopted in 1916,<sup>92</sup> since several amendments favorably acted upon by the House of Deputies were never considered by the bishops because of the press of business toward the Convention's end.<sup>93</sup>

Work on Prayer Book revision in the House of Deputies had been speeded up by its going into the committee of the whole, over which the president asked Joseph Packard (1842-1923), then serving for the 12th time as a deputy from Maryland, to preside.<sup>94</sup> At the close of the

<sup>86</sup>Issues of August 30, September 6, September 13, September 20, 1919.

<sup>87</sup>*The Churchman*, Vol. CXX, No. 12 (September 20, 1919), p. 14.

<sup>88</sup>General Convention, *Journal*, 1919, p. 111.

<sup>89</sup>General Convention, *Journal*, 1916, pp. 552-61.

<sup>90</sup>*The Churchman*, Vol. CXX, No. 14 (October 25, 1919), p. 12.

<sup>91</sup>General Convention, *Journal*, 1919, pp. 58-67, 137, 283-92, 402-3, 407, 436-7.

<sup>92</sup>*Ibid.*, pp. 610-1.

<sup>93</sup>*Ibid.*, pp. 611-6.

<sup>94</sup>*Ibid.*, p. 346.

session he received the unanimous thanks of the house.<sup>95</sup> One of his fellow deputies, Frederick C. Morehouse, later wrote of him:

"As a presiding officer his courtesy and his fairness were ever present factors in producing the harmony that is a usual characteristic of the House of Deputies, and his deep personal religion was apparent in all his words."<sup>96</sup>

### CONCORDAT

On March 12, 1919, there had appeared in the press "Proposals for an Approach towards Unity," submitted to the General Convention by distinguished representatives of the Congregational Churches and the Episcopal Church.<sup>97</sup> There were 11 Congregational signers, the most eminent of whom was the Rev. Dr. Newman Smyth (1843-1925), of New Haven. The Episcopalians were Bishop Vincent of Southern Ohio, Bishop Rhinelander of Pennsylvania, Bishop Brown of Virginia, Dean Fosbroke of the General Theological Seminary, the Rev. Dr. Manning of New York, the Rev. Dr. Slattery of New York, Canon St. George of Nashotah House, Francis Lynde Stetson of New York, Robert H. Gardiner of Maine, and George Zabriskie of New York.

The proposals included both a declaration of purpose and a suggested canon, "Of the Ordination of Ministers to Minister in Other Communions." In brief they provided that the Episcopal Church should give the diaconate and the priesthood to Congregational ministers who might request either, while yet continuing as Congregational ministers.

"The reaction toward it has been interesting. Week by week the columns of *The Congregationalist* have been filled with letters to the editor denouncing it, generally in bitter terms. Scarcely a letter printed in that journal has defended it."<sup>98</sup>

In a series of articles in *The Living Church* the Rev. Herbert Kelly, the English director of the Society of the Sacred Mission, ardently endorsed the proposals,<sup>99</sup> while in succeeding issues the Rev. Francis J. Hall, D. D., professor of dogmatic theology in the General Theological Seminary, pointed out their extrinsic and intrinsic difficulties.<sup>100</sup> Dr.

<sup>95</sup>General Convention, *Journal*, 1919, p. 459.

<sup>96</sup>*The Living Church*, Vol. LXX, No. 6 (December 8, 1923), p. 189.

<sup>97</sup>*The Living Church*, Vol. LX, No. 22 (March 29, 1919), pp. 711-2.

<sup>98</sup>*The Living Church*, Vol. LXI, No. 6 (June 7, 1919), p. 188.

<sup>99</sup>Issues of June 7, June 14, June 21 and June 28, 1919.

<sup>100</sup>Issues of July 5, July 12 and July 19, 1919.

Hall's contention that the proposals were in conflict with the Church's constitution was answered by Mr. Zabriskie in an article, "The Constitutionality of Proposals for an Approach toward Unity."<sup>101</sup> *The Churchman* devoted the leading space of one issue to an editorial, "The Concordat—A Challenge of Sincerity."<sup>102</sup> But the prospects for its passage seemed scant.

"The concordat was generally conceded, except by its proposers, to be lost when General Convention opened."<sup>103</sup>

At Detroit, however, the matter was brought to popular attention at a mass meeting held in Arcadia Hall on the evening of October 14. In the principal address the Rev. Dr. Manning, rector of Trinity Church, New York, made an eloquent plea for the proposals.<sup>104</sup> The Rev. Mr. Shipler, reporting the meeting, called it "the most constructive and fearless address."

"I heard several deputies afterward say that their whole attitude toward the concordat had been changed as a result of Dr. Manning's careful analysis of the proposal, as they had before had no clear conception of its meaning."<sup>105</sup>

Acting first on the proposals, the House of Bishops adopted most cordial resolutions welcoming the steps taken by the signers, appointed a joint commission to continue conferences, and voted first approval to two amendments to the constitution which, when finally ratified, would permit favorable canonical action.<sup>106</sup>

On being sent over to the House of Deputies, this action was referred to its committee on amendments to the constitution, headed by Dr. Manning. This committee presented a unanimous report in favor of concurrence with minor amendments. Dr. Manning's speech in presenting this report attracted great attention.<sup>107</sup> On an overwhelming vote by orders, the House of Deputies accepted the report.<sup>108</sup> This action paved the way for the adoption, in 1922, of a new canon, "Of the Ordination of Deacons and Priests in Special Cases."<sup>109</sup>

<sup>101</sup>*The Living Church*, Vol. LXI, No. 15 (August 9, 1919), pp. 519-21.

<sup>102</sup>Vol. CXX, No. 12 (September 20, 1919), pp. 7-8.

<sup>103</sup>*The Churchman*, Vol. CXX, No. 15 (November 15, 1919), p. 8.

<sup>104</sup>*The Living Church*, Vol. LXI, No. 26 (October 25, 1919), p. 919.

<sup>105</sup>*The Churchman*, Vol. CXX, No. 14 (October 25, 1919), p. 21.

<sup>106</sup>General Convention, *Journal*, 1919, pp. 106-8, 122-4.

<sup>107</sup>*The Churchman*, Vol. CXX, No. 15 (November 15, 1919), pp. 18-9.

<sup>108</sup>General Convention, *Journal*, 1919, pp. 407-9, 425-6.

<sup>109</sup>General Convention, *Journal*, 1922, pp. 147, 152, 158, 168, 181, 198, 202, 361, 380, 395-6, 405, 653-64.

## THE MISSIONARY EPISCOPATE

Matters pertaining to the missionary districts took up an unusual proportion of the Convention's time. At the unanimous request of the bishop and convention of the diocese of Colorado the territorial jurisdiction ceded by that diocese in 1892 and known as the missionary district of Western Colorado was retroceded to the mother diocese.<sup>110</sup> The House of Bishops transferred the Right Rev. Frank Hale Touret (1875-1945), from Western Colorado to Idaho.<sup>111</sup>

That house also acted favorably on requests from the missionary districts of Oklahoma and Eastern Oklahoma for their unification. The Right Rev. Theodore Payne Thurston (1867-1941), bishop of the latter jurisdiction, was placed in charge of the combined district.<sup>112</sup>

To fill the vacancy in the missionary district of Utah, the House of Bishops elected the Right Rev. Thomas James Garland (1866-1931), suffragan bishop of Pennsylvania.<sup>113</sup> Upon his prompt declination,<sup>114</sup> the Rev. Arthur W. Moulton, a deputy from Massachusetts, was elected.<sup>115</sup>

The bishops elected the Rev. Samuel Whittemore Grice (1880-1940), warden of the Bishop Payne Divinity School, as missionary bishop of Haiti.<sup>116</sup> The House of Deputies confirmed this election,<sup>117</sup> but it was subsequently declined.<sup>118</sup>

To succeed Bishop Brent in the Philippines, the House of Bishops chose the Rev. Gouverneur Frank Mosher (1871-1941), a priest of the missionary district of Shanghai.<sup>119</sup>

For Liberia, the Convention made choice of the Rev. Dr. Walter Henry Overs (1870-1934), rector of the Church of the Ascension, Bradford, Pennsylvania.<sup>120</sup>

The House of Bishops created a new missionary district embracing the Panama Canal Zone and those portions of Panama and Colombia over which the Church in the West Indies had previously transferred jurisdiction.<sup>121</sup> The Rev. Dr. James Craik Morris (1870-1944), rector of Grace Church, Madison, Wisconsin, was elected as its first bishop.<sup>122</sup>

<sup>110</sup>General Convention *Journal*, 1919, pp. 42-3, 54, 319.

<sup>111</sup>*Ibid.*, pp. 42-3, 318.

<sup>112</sup>*Ibid.*

<sup>113</sup>General Convention, *Journal*, 1919, pp. 117, 413.

<sup>114</sup>*Ibid.*, p. 189.

<sup>115</sup>*Ibid.*, pp. 205, 454.

<sup>116</sup>*Ibid.*, p. 117.

<sup>117</sup>*Ibid.*, p. 413.

<sup>118</sup>General Convention, *Journal*, 1922, p. 17.

<sup>119</sup>General Convention, *Journal*, 1919, pp. 118, 414.

<sup>120</sup>*Ibid.*, pp. 117, 413.

<sup>121</sup>*Ibid.*, p. 43.

<sup>122</sup>*Ibid.*, pp. 118, 414.

The Right Rev. John C. Sage, D. D., bishop of Salina, died on October 2, just before the Convention opened, but the House of Bishops felt it inexpedient to fill the vacancy.<sup>123</sup>

Since the acquisition of the Danish West Indies by the United States in 1917 had been followed by a transfer of their ecclesiastical jurisdiction from the Church in the West Indies to the American Church, the House of Bishops voted to include the Virgin Islands in the missionary district of Puerto Rico.<sup>124</sup>

### THE CLOSING SERVICE

Members of both houses gathered in St. Paul's Cathedral on the afternoon of Friday, October 24—the 15th legislative day—for the closing service.

"Evening Prayer was said by the bishop of Oklahoma, the Pastoral Letter was read by the bishop of Western New York, and the Benediction was pronounced by the Presiding Bishop."<sup>125</sup>

In reporting the event the Rev. Ralph M. Harper wrote:

"The most impressive part of the service was the benediction by Bishop Tuttle. I never again expect to hear such a heartfelt benediction as that which Bishop Tuttle so affectionately gave the Convention of 1919."<sup>126</sup>

### SIGNIFICANCE

There is ample evidence that both participants in and observers of this Convention fully realized how significant it would later prove. Writing from Detroit in the early days of the Convention, the Rev. Mr. Shipler stated:

"Probably no convention ever held in the Episcopal Church has felt the pressure of world problems so hard upon its heels at every moment as that which is taking place as I write in this bewildering industrial centre."<sup>127</sup>

<sup>123</sup>General Convention, *Journal*, 1919, pp. 42-3.

<sup>124</sup>*Ibid.*, pp. 26, 55, 319.

<sup>125</sup>*Ibid.*, p. 461.

<sup>126</sup>*The Living Church*, Vol. LXII, No. 1 (November 1, 1919), p. 15.

<sup>127</sup>*The Churchman*, Vol. CXX, No. 14 (October 25, 1919), p. 20.



The Rev. Edward L. Parsons, D. D., whose election as bishop coadjutor of California was confirmed by the Convention, wrote after adjournment:

"From Bishop Brent's great opening sermon to the end there was cumulative evidence of the Church's purpose to make the Gospel of Christ effective in solving the problems of the new social and industrial democracy."<sup>128</sup>

Looking back on the Convention some months later, the host bishop publicly stated:

"The General Convention of 1919 will stand out as one of the most significant in the history of the Church, fine in its spirit, remarkable in its accomplishment."<sup>129</sup>

Small wonder that one of the Church papers hailed it as the "Reconstruction Session" of the General Convention.<sup>130</sup> The same periodical stated categorically:

"The most important piece of legislation that the American Church has ever enacted was formally made a law of the Church last week in Detroit by the General Convention of 1919. Canon 58 and the revision of Canon 57 mean that the American Church is in continuous action."<sup>131</sup>

This referred to the new Canon, "Of the Presiding Bishop and Council."

Even three weeks later, when the Convention excitement had subsided, the same paper calmly announced:

"The outstanding achievements of the General Convention in Detroit are profoundly impressive. It is too early to make absolute comparisons, and yet one cannot escape the well nigh universal impression that the Convention of 1919 will prove to be the most eventful that the Church has ever known."<sup>132</sup>

This strong opinion was fortified by direct quotations from a representative group of bishops and deputies:

"It may be noted that, of 29 persons answering, 24 mention Canon 58, 21 the Nation-wide Campaign, and 17 the action taken in regard to the Concordat, several referring to the new ordination canons, the attitude toward industrial problems, and the generally harmonious spirit prevailing."<sup>133</sup>

<sup>128</sup>*The Churchman*, Vol. CXX, No. 15 (November 15, 1919), p. 14.

<sup>129</sup>*Diocese of Michigan, Journal of Convention, 1920*, p. 86.

<sup>130</sup>*The Living Church*, Vol. LXII, No. 1 (November 1, 1919), p. 11.

<sup>131</sup>*Ibid.*, p. 19.

<sup>132</sup>*The Living Church*, Vol. LXII, No. 4 (November 22, 1919), p. 110.

<sup>133</sup>*Ibid.*

This consensus that the outstanding result of the Convention was the creation of the Presiding Bishop and Council was confirmed by that great canonist, the Rev. Dr. Edwin A. White, of Newark, who wrote five years later that this canon, as adopted in 1919 and slightly amended in 1922,

"undoubtedly marks a greater change in the polity of the American Church than any other Canon ever enacted by General Convention, and is one of the greatest pieces of constructive legislation, if not the greatest, ever enacted by that body since the first General Convention of 1789."<sup>134</sup>

Dr. White's strong opinion is confirmed by the fact that the legislation on this subject adopted by the General Convention of 1919 has now stood the test of an entire generation. While almost every intervening Convention has made some minor refinement of the canon, the *essence* of the then new Canon 58, "Of the Presiding Bishop and Council," remains as the *essence* of current Canon 4, "Of the National Council."

Bishop Lloyd's forecast, quoted above, that the General Convention of 1919 might prove to be a turning point in the history of the American Church has been amply fulfilled. The passage of a full generation has even made it abundantly clear that his prediction was a model of understatement. The General Convention of 1919 has definitely taken its place as the most important held in this century and as one of the most important ever held.

<sup>134</sup>*Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America, Annotated*, p. 958.

# Growth of the Churches in America 1926-1950\*

By Walter H. Stowe

## GENERAL COMMENTS

**I**N 1890—sixty years ago—only 22.2 per cent of the total population of the United States was reported as being members of American Churches.

In 1950, total church membership was equal to about 57 per cent of the total population: 87,548,021 church members out of 150,697,361 people in Continental United States. This was the largest number and the highest percentage of church members ever reported.

In 1950, there were 256 religious bodies in the United States, but this fact would be misleading if unrelated to certain other facts. One other such fact is that 67 out of these 256 bodies had over 50,000 members each, and these 67 bodies reported about 98 per cent of all church members, namely, 85,319,274 out of a total church membership of 87,548,021.

During the 24-year period, 1926-1950, the total members in the 67 religious bodies having 50,000 or more members each increased from 53,397,575 in 1926 to 85,319,274 in 1950—or 59.8 per cent.

In the same period, 1926-1950, the population of Continental United States increased about 28.6 per cent. Thus the rate of increase in church membership in 24 years was over twice that of the growth in civil population.

## SOME INTERFAITH COMPARISONS

Every one knows that the Roman Catholic Church has grown considerably in the past few decades. Between 1926 and 1950, its gain was 53.9 per cent (*see* Table II, Item No. 1)—its membership increasing from 18,605,003 in 1926 to 28,634,878 in 1950.

\*The principal sources for this study are: *Yearbook of American Churches, 1951*, edited by George F. Ketcham (National Council of the Churches of Christ in U. S. A., 1951); *Information Service*, Vol. XXXI, No. 10, March 8, 1952, published by the Central Department of Research and Survey, National Council of Churches, New York, 1952; *The Historiographer, 1952* Philadelphia, Church Historical Society 1952).

What is not so generally known is that 14 Protestant denominations, reporting over 1,000,000 members each in 1950, exceeded the Roman Catholic percentage of gain. These 14 churches grew from 24,673,148 in 1926 to 39,406,777 in 1950—an increase of 59.7 per cent, as compared with the Roman Catholic gain of 53.9 per cent.

Also, it must be borne in mind, the definition of church membership differs. The Roman Catholic Church reports all baptized members, including children and infants. So also do the Eastern Orthodox, many Lutheran Churches, and the Episcopal Church. But most Protestant Churches do not report baptized members, but only those who have attained full membership, usually over 13 years of age.

Estimating the number of baptized or "dedicated" children in families of Protestant church members, and comparing this total with the total Roman Catholic membership, it would indicate that there are probably 60,000,000 Protestants, including baptized children, compared with some 28,600,000 Roman Catholics.

Reversing the process, and limiting church members to those over 13 years of age, there are probably, as of 1950, 45,000,000 Protestant members and 22,000,000 Roman Catholic members over 13 years of age.

#### RAPID GROWTH OF EASTERN CHURCHES

<i>Name</i>	<i>1926</i>	<i>1950</i>	<i>Per Cent Increase</i>
Armenian Orthodox Church in America ..	(not reported)	100,000	....
Greek Orthodox Church (Hellenic) . . . .	119,495	1,000,000	736.9
Russian Orthodox Church . . . . .	95,154	400,000	320.4
Serbian Orthodox Church . . . . .	13,775	75,000	444.5
Syrian Antiochian Orthodox Church . . . .	9,207	75,000	714.6
Polish National Catholic Church (separated from R. C. Church, and organized in 1904) . . . . .	61,574	250,000	306.0

While such round figures as are given in the column for 1950 must be treated with reserve, there can be no question that the growth of the above Eastern Churches is substantial, and even remarkable.

#### COMPARATIVE RATES OF PROTESTANT GROWTH

[Tables II, III, and IV should be consulted]

The most spectacular rates of increase among Protestants, 1926-1950, have been among the holiness-pentecostal groups, which emphasize intensive evangelism, which are strongly Bible-centered, and which

appeal to the socially disadvantaged (*see* Table I, Items 17, 19, 20, 24, 25; also, Table III, Items 1-5.) These groups now total some 2,000,000 members.

The Negro Baptists and Methodists made extensive gains in this period (*see* Table II, Items 4, 5, 13; Table III, Part II.) Negro Baptists increased 121 per cent, and now total over 7,000,000; Negro Methodists increased 72 per cent, and now number over 2,000,000. The combined growth of Negro Baptists and Negro Methodists was 108 per cent, and their combined membership is over 9,000,000.

When we come to the leading white churches (*see* Table IV), the Southern Baptist Convention is "the fastest-growing large denomination." Its increase, 1926-1950, was over 100 per cent, and it now numbers over 7,000,000 members.

There is more than meets the eye in this record. It contains the clue which in considerable measure explains the difference in the rate of growth of several of the larger Protestant denominations. That clue is this: *Protestant churches are getting a better response in the South, the Southwest and on the Pacific Coast than they are in the North and East.* This conclusion is substantiated by the following facts:

(1) While the Southern Baptists increased 100 per cent, the Northern Baptists increased only 21 per cent.

(2) The rate of growth of the Southern Presbyterians was twice that of the Northern Presbyterians: 50 per cent for the former; 22 per cent for the latter.

(3) The Episcopal Church is organized on a national basis, and functions in every state in the union. It is divided into eight provinces. I have made a detailed study of the growth of this church for the past twenty years according to provinces.\* The Province of the Southwest, which includes the states of Arkansas, Kansas, Missouri, New Mexico, and Texas, has been the pacemaker for the entire Episcopal Church, closely followed by the Province of the Pacific, with the Province of Sewanee (much of the Old South) in third place. Whereas the Provinces of the Southwest and the Pacific have had increases in membership of over 50 per cent, 1940-1950, the Province of New York and New Jersey, that of Washington, and that of New England—all along the Atlantic Seaboard—have barely kept pace with the growth in the civil population.

There is no doubt about it: the icy grip of secularism has prevented the Presbyterian, Episcopal, Baptist, and probably the Methodist and Reformed Churches from making the gains which they should have

\**See* Walter H. Stowe, "Is The Episcopal Church Set for an Advance? A Study in the Church's Growth, 1940-1950," in *The Historiographer*, 1952 (Philadelphia, Church Historical Society, 1952), Vol. II, No. 2, pp. 5-28.

made. And the heart of this power of secularism is the metropolitan area of New York.

The record of the Lutherans in this period (*see* Table IV) is most impressive, whether of Scandinavian or of German origin; and it would seem that they have not been as seriously affected by the power of secularism as other northern churches. Sources of their growth are not readily available to me, and I can not offer any considered opinion as to the reasons for this impressive record.

The 21 bodies of Lutherans have a total membership, as of 1950, of 6,125,344. (*See* Table I.) But 7 of these 21 bodies have almost 6,000,000 members—all but 182,460 of the total number of Lutherans in 21 bodies. The combined rate of growth for these 7 Lutheran Churches, 1926-1950, was 55.8 per cent—thus exceeding the Roman Catholic rate of increase, which was 53.9 per cent.

The great question which every religious person has to face during the current decade is this: Is the power of secularism going to grow or decline? The future welfare of the nation and of the world hangs on the answer to that question. The secularists, however much they may declaim against communism, are the greatest allies of communism, which is the deification of secularism.

Canon Bryan Green, the noted English missionary, gives eight weeks out of each year to the Church in America, because, he says,

"I see signs of religious revival here in America, which I do not yet see in England."

Let us hope that the signs are real, and that a genuine religious revival is in the making. This alone can put to rout the powerful forces of secularism.

TABLE I  
THE 25 LARGEST RELIGIOUS GROUPS AS OF 1950

REPORTING OVER 200,000 MEMBERS PER GROUP  
[In Order of Largest Numbers]

1. Roman Catholic Church (1 body).....	28,634,878
[Includes all baptized members]	
2. Baptists (29 bodies) . . . . .	16,814,634
3. Methodists (23 bodies) . . . . .	11,159,196
4. Lutherans (21 bodies) . . . . .	6,125,344
[Many Lutheran bodies report all baptized members]	
5. Jewish Congregations . . . . .	5,000,000
[Jews estimate all Jews in communities having congregations]	
6. Presbyterians (10 bodies) . . . . .	3,362,507

7. Protestant Episcopal Church in the U. S. A. (1 body) . . . . .	2,540,548
[Includes all baptized members]	
8. Disciples of Christ (1 body) . . . . .	1,767,964
9. Eastern Churches (15 bodies) . . . . .	1,715,113
10. Latter Day Saints—Mormons (6 bodies) . . . . .	1,240,386
11. Congregational Christian Church (1 body) . . . . .	1,204,789
[Result of a merger in 1931]	
12. Churches of Christ . . . . .	1,000,000
[No organization larger than the local congregation. Up to 1906, reported with the Disciples of Christ.]	
13. Spiritualists (5 bodies) . . . . .	815,641
14. United Brethren (3 bodies) . . . . .	737,573
15. Evangelical and Reformed Church (1 body) . . . . .	726,361
[Merger in 1934 of "Reformed Church in U. S." and "Evangelical Synod of N. A."]	
16. Evangelical United Brethren Church (1 body) . . . . .	717,531
[Merger in 1946 of "Evangelical Church" and "United Brethren in Christ." Arminian in doctrine and Methodist in government.]	
17. Churches of God (6 bodies) . . . . .	351,414
[Holiness and pentecostal groups]	
18. Reformed (3 bodies) . . . . .	342,048
[Of Dutch and Hungarian origin]	
19. Assemblies of God . . . . .	318,478
[Independent pentecostal churches, associated in district and general councils]	
20. Church of God in Christ . . . . .	316,705
[Holiness group]	
21. Pentecostal Assemblies (8 bodies) . . . . .	288,847
22. Adventist (5 bodies) . . . . .	274,523
23. Polish National Catholic Church (1 body) . . . . .	250,000
24. Church of the Nazarene (1 body) . . . . .	226,684
[Holiness body]	
25. Salvation Army (1 body) . . . . .	209,341
TOTAL OF THE ABOVE 25 GROUPS . . . . .	86,140,505
Religious Bodies not listed above . . . . .	1,407,516
TOTAL OF 256 RELIGIOUS BODIES IN U. S. A. . . . .	87,548,021

## SUMMARY OF TABLE I

Protestants . . . . .	51,132,389
Roman Catholics (No. 1 above) . . . . .	28,634,878
Eastern Churches (No. 9 above) <i>plus</i>	
Polish Catholic Church (No. 23 above) . . . . .	1,965,113
TOTAL CHRISTIANS . . . . .	81,732,380



TABLE II

INCREASE IN MEMBERSHIP OF 16 CHRISTIAN BODIES  
REPORTING OVER 1,000,000 MEMBERS EACH  
1926-1950

[In order of largest number as of 1950]

<i>Name</i>	<i>1926</i>	<i>1950</i>	<i>Increase Per Cent</i>
1. Roman Catholic Church . . . . .	18,605,003	28,634,878	53.9
2. The Methodist Church . . . . . (1939 merger)	6,760,642	8,935,647	32.2
3. Southern Baptist Convention . . . . .	3,524,378	7,079,889	100.9
4. National Baptist Conv., U. S. A., Inc (Negro Bodies)	3,196,623	4,445,605	121.8
5. National Baptist Conv. of Amer.		2,645,789	
6. Protestant Episcopal Church in U. S. A. . . . .	1,859,086	2,540,548	36.7
7. Presbyterian Church in U. S. A. . . . . (Northern)	1,894,030	2,318,615	22.4
8. United Lutheran Church . . . . .	1,214,340	1,954,342	60.9
9. Disciples of Christ . . . . .	1,377,595	1,767,964	28.3
10. Lutheran Church, Missouri Synod. . . . .	1,040,275	1,674,901	61.0
11. American Baptist Convention . . . . . (formerly "Northern Baptist Conv.")	1,289,966	1,561,073	21.0
12. Congregational Christian Churches . . . . . (Merger 1931)	994,491	1,204,789	21.1
13. African Methodist Episcopal Church. . . . .	545,814	1,166,301	113.7
14. Church of Jesus Christ of Latter Day Saints (Mormons) . . . . .	542,194	1,111,314	105.0
15. Greek Orthodox Church (Hellenic) . . . . .	119,495	1,000,000	736.9
16. Churches of Christ . . . . .	433,714	1,000,000	130.6
TOTALS . . . . .	43,397,646	69,041,655	59.0

As of 1950, the above 16 Christian bodies reporting total membership of 69,041,655, represented 78.8% of the total religious membership of 256 bodies in the U. S. A., which was 87,548,021.

TABLE III  
STUDIES IN CERTAIN SPECIAL RELIGIOUS GROUPS

## PART I

## SOME ADVENTIST, HOLINESS, AND PENTECOSTAL GROUPS

Name	1926	1950	Increase Per Cent
1. Adventists, Seventh Day . . . . .	110,998	237,168	113.6
2. Assemblies of God . . . . .	47,950	318,478	564.1
3. Church of God (Cleveland, Ohio) . . . . .	23,247	174,960	652.6
4. Church of God (Anderson, Ind.) . . . . .	38,249	107,094	180.0
5. Church of God in Christ . . . . .	30,263	316,705	946.5
6. Church of the Nazarene . . . . .	63,558	226,684	256.7

## PART II

## SOME NEGRO CHURCHES

BAPTISTS	1926	1950	Increase Per Cent
National Baptist Convention, U. S. A., Incorporated . . . . .	3,196,623	4,445,605	121.8
National Baptist Convention of America (unincorporated) . . . . .		2,645,789	
TOTAL, above Negro Baptists . . . . .		7,091,394	
METHODISTS			
African Methodist Episcopal Church . . . . .	545,814	1,166,301	113.7
African Methodist Episcopal Zion Church . . . . .	456,813	530,116	16.0
Colored Methodist Episcopal Church . . . . .	202,713	381,000	88.0
TOTAL, above Negro Methodists . . . . .	1,205,340	2,077,417	72.3
TOTAL: NEGRO BAPTISTS and NEGRO METH- ODISTS . . . . .	4,401,963	9,168,811	108.2

TABLE IV  
SOME LEADING WHITE DENOMINATIONS  
1926-1950

BAPTISTS	1926	1950	Increase Per Cent
1. Southern Baptist Convention . . . . .	3,524,378	7,079,889	100.9
2. American Baptist Convention (Northern) . . . . .	1,289,966	1,561,073	21.0

*METHODISTS*

The Methodist Church . . . . .	6,760,642	8,935,647	32.2
(Organized on national basis; merger of 1939)			

*PRESBYTERIANS*

(In order of highest percentage of increase)

1. Presbyterian Church in the U. S. (Southern)	451,043	678,206	50.4
2. United Presbyterian Church of North America . . . . .	171,571	213,810	24.6
3. Presbyterian Church in U. S. A. (Northern)	1,894,030	2,318,615	22.4
4. Cumberland Presbyterian Church . . . . .	67,938	81,086	20.7
TOTAL of above four bodies . . . . .	2,584,582	3,291,717	27.3

*REFORMED*

1. Christian Reformed . . . . .	98,534	151,881	54.0
2. Reformed Church in America . . . . .	153,739	183,178	19.1

*EPISCOPALIANS*

Protestant Episcopal Church in U. S. A. (organized on national basis) . . . . .	1,859,086	2,540,548	36.7
--	-----------	-----------	------

*LUTHERANS**I. American Lutheran Conference*  
(Primarily Scandinavian)

1. American Lutheran Church . . . . .	474,923	692,484	45.8
(Merger of three Lutheran Groups in 1930)			
2. Evangelical Lutheran Augustana Synod of N. A. (Swedish) . . . . .	311,425	440,244	41.4
3. Evangelical Lutheran Church of N. A. (Norwegian) . . . . .	496,707	813,837	63.8
4. Lutheran Free Church (Norwegian) . . . . .	46,366	59,860	29.1
TOTALS of above four . . . . .	1,329,421	2,006,425	50.9

*II. Lutheran Synodical Conference of North America*  
(primarily of German origin)

1. Lutheran Church, Missouri Synod . . . . .	1,040,275	1,674,901	61.0
2. Evangelical Lutheran Joint Synod of Wisconsin and Other States . . . . .	229,242	307,216	34.0
TOTALS of the above two . . . . .	1,269,517	1,982,117	56.0

*III. United Lutheran Church in America . . . . .*  
(The oldest Lutheran Church in America, dating from 1748 or before)*LUTHERAN GRAND TOTALS:*

Sections I, II, III, above . . . . .	3,813,278	5,942,884	55.8
--------------------------------------	-----------	-----------	------

## Book Reviews

### I. American Church History and Biography

*Story of American Protestantism.* By Andrew Landale Drummond. Boston, The Beacon Press, 1950. xii+418 pp. \$6.

This is a very readable and enjoyable book, scholarly and well written. Born and now living in Scotland, Dr. Drummond is closely connected, by academic degree and by service in the ministry, with this country whose church life and literature he evidently knows very well. Under "Protestantism" he classifies all churches which are neither Roman nor Greek, and every one of at least the larger denominations gets its fair share. It characterizes the friendly spirit of the book that it is dedicated to about twenty American clergy and church leaders of about ten various Protestant Churches.

To tell the history of American Protestantism as a whole, from colonial beginnings to the present time, in four hundred pages without ever letting the reader feel tired, to bring in every essential point and yet to keep room for some brilliant longer sketches of outstanding characters (Jonathan Edwards, Ellery Channing, the two Beechers, Phillips Brooks, a. o.) is no mean achievement. Besides expounding the normal source material, Dr. Drummond makes extensive use of period fiction for illustrative purposes, with the same success as in his essay on "Fiction and the Oxford Movement" (*The Church Quarterly Review*, Vol. 140, 1945).

It would be pedantic to requite the exhilarating experience of reading this book by marking the mistakes. They are inevitable in a work of this character. Of course, the Episcopalian will balk when reading that the founders of his Church dropped "the Athanasian, Nicene *and* Apostles' Creeds" from the Proposed Book (p. 167); and the American in general, if he is a little bit of a stickler for exactness, will frown when finding the "E pluribus unum" misquoted (p. 136); but mistakes like these and others—which, it must be said here, seem to be more numerous in the treatment of the Episcopal Church than elsewhere—can be corrected in a new edition. If the book finds as many readers among clergy and laity as it deserves, a new edition should be necessary very soon.

RICHARD G. SALOMON.

Bexley Hall,  
Kenyon College.

---

*The Irony of American History.* By Reinhold Niebuhr. Charles Scribner's Sons, New York, 1952. Pp. 174. \$2.50.

It is a significant sign of the times that the critical condition of our nation in the world today should be the subject of this study by the

foremost American theologian. For our predicament is at its heart a theological matter.

Dr. Niebuhr has already made clear, in numerous essays and books, his conviction that man is neither perfectly wise nor perfectly good. Man's greatest peril is in his own pride—confidence in the wisdom of his thinking and trust in the moral excellence of his ways. Looking now at American history, Dr. Niebuhr finds that we have attributed our economic and political success to our own virtues. We have become rich and powerful, and now we find ourselves facing a world which resents our ascendancy or fears the use to which we may put our power.

The situation is made the more difficult by the fact that Russian communism offers direct and bitter opposition in the struggle for world leadership. In spite of the fact that Marxism has not brought political freedom or economic well-being to Russia, there are millions of confused and poverty-stricken people (especially in Asia) who turn towards it out of resentment at their present plight. The Christian interpretation of history sees through the vain pretensions of man and confronts him with a judgment which should arouse humility and contrition. With all his satisfaction in the growth and progress of his nation, the American needs to be reminded that we have not achieved perfection. We have gained tremendous power, but we do not understand the responsibility which attends the possession of such power. It is not enough to point out the falsity of the communist claim. If America is to retain her leadership and use it in the right way, there is need to discover "a center and source of meaning beyond the natural and social."

In saying that this book is profoundly valuable and essentially true, one must also add that it is very difficult reading. Dr. Niebuhr's insight is so brilliant that it is dazzling, and his style is so complicated that it is confusing. His influence upon our religious leaders is deservedly great. One humble disciple may be permitted the wish that this influence may be interpreted to and shared with a group more numerous than the intellectually elite.

DuBOSE MURPHY.

*Christ Church Rectory,  
Tuscaloosa, Alabama.*

---

*The Burned-Over District.* By Whitney R. Cross. Cornell University Press, Ithaca, 1950. \$5.00.

The story of Protestantism in post-Revolutionary America is a fascinating one, and Mr. Cross has made a valuable contribution to its understanding. He has wisely limited himself to the section of New York state west of Herkimer County between the years 1800 and 1850. During this period, the area was rapidly passing from a pioneer culture to a more settled civilization, and Mr. Cross points out that the vagaries of Protestantism at that time and place were part of the growing pains of the civilizing process. The period was characterized by the two great revivals of 1800 and 1820, both of which he dismisses rather summarily, assuming perhaps that the reader already knows the story. But both of these events left their mark on the region, which originated nothing, but

was rather the caldron into which were poured all the queer manifestations arising from the disintegration of the older orthodox Calvinism. Across his pages move such portentous figures as William Morgan and the anti-Masons; Joseph Smith and his Mormon followers; Ann Lee and the Shakers; William Miller and the Seventh-Day Adventists; John Humphrey Noyes and the members of the Oneida Community; Jemima Wilkinson and the folk who gathered about her; the revivalists, Charles G. Finney, Daniel Nash—not to be confused with the Episcopal missionary of the same name—Jedediah Burchard, and James Boyle. Out of this welter of sects sprang reform movements—Abolitionism, Sabbatarianism, the beginning of the prohibition crusade.

Mr. Cross handles all these manifestations coolly, objectively, avoiding either applause or satire, disposing carefully of some of the wilder legends which have grown up about these wild enough figures. In so doing, he attains truth at the cost of life and color. He loses many opportunities by his apparent unwillingness to tell a picturesque story in a picturesque way; what he has written is less of a history than a thesis. But because of his very coolness and comparative sympathy with his characters, his eventual conclusion carries the more weight. And that conclusion is that "enthusiastic religion in western New York was . . . responsible for its own demise." It "aided mankind to make slight, if any, progress along the wearisome road toward Utopia. . . . Ultraism must answer for a marked decline in neighborly charity and human kindness, apparent wherever it flourished. Moreover, it flouted as often as it sustained the ideas of personal liberty cherished in a democracy. And the greatest trial of democratic government in the United States traces in a considerable measure to this source." To all of which a Catholic-minded person may well say, "Amen."

From the standpoint of Churchmen, more should have been said about the effect of all this religious excitement and eccentricity upon the Episcopal Church. The latter benefited by way of reaction. One succinct illustration, not included in the volume under review, will illustrate this.

In the summer and fall of 1828, Bishop Hobart visited a considerable part of Western New York, including twenty-six parishes, confirming 212 persons, and consecrating five churches. One of these churches then consecrated was at Brownsville, which some of the inhabitants had requested him two years before to visit,

"having become dissatisfied with certain religious views and extravagancies which prevailed in the principal denomination of the place, and turned their attention to our Church, as exhibiting religious truth, and exciting religious feelings in a manner scriptural, rational, sober and yet fervent."

The great body of that congregation had consequently attached themselves to the Church, several heads of families were confirmed, and thirty persons received the Holy Communion.

GEORGE E. DeMILLE.

*Christ Church Rectory,  
Duanesburg, New York.*

*Father Paul of Graymoor.* By the Rev. David Gannon, S. A. (Macmillan, 1951.) \$4.00.

Books by and about converts to Rome are legion, and all suffer from an implied comparison, since the first of the series is one of the classics of the soul, and as fine a piece of English prose as was ever put on paper. Fr. Gannon's book is no rival to the *Apologia*, but it is an excellent work, and a real contribution to the history of the Episcopal Church in America.

The book begins with a chapter about Fr. Paul's father, the Rev. Joseph Newton Wattson, who attended the General Theological Seminary during the early forties, when the *Tracts for the Times* were revolutionizing the lives and thought of the students at that institution. Wattson was a member of the Carey group, and was one of those who were asked to leave the seminary because of a suspicion of Romanism. That the suspicion was unfounded is proved by the fact that he was ordained by Bishop Whittingham, and lived and died a faithful but rather obscure priest of the Episcopal Church.

Lewis Thomas Wattson (Father Paul) grew up in the atmosphere of a Tractarian rectory, and followed in the footsteps of his father. His Anglican career was marked by an intense desire for a fuller self-sacrifice than was offered by the life of a parish priest. After a successful career as a missionary priest in Nebraska, he set about founding the Society of the Atonement. It is a notable fact, which Fr. Gannon makes clear, that in spite of his extreme tendencies, he experienced neither snubs nor persecution within the Episcopal Church. His hardships—and he had many—were of his own making, and the result of his voluntary pursuit of the Franciscan ideal; he was one of the few real Franciscans.

Gradually, and rather painlessly, he drew nearer and nearer to the Church of Rome, until at length he, in common with the members of the McGarvey group, was Anglican in nothing but his belief in his own priesthood. It was at this period that he formed the Society for Corporate Reunion, the aim of which was just what its name implied—an attempt to bring the whole Anglican Communion into union with the see of Peter. He courted martyrdom by his fiery and uncompromising utterances, but martyrdom failed to come.

The passage of the "Open Pulpit" canon by the General Convention of 1907 was the occasion, but not the cause, of his submission to the Roman see, which occurred in 1909. Fr. Gannon, like the reviewer, is convinced that it was merely a question of time when the submission would come, and that the famous canon was not fundamental, but incidental.

As head of an order within the Roman Church, Fr. Paul undoubtedly accomplished a great work for Christianity, and I think it fair to say that he was able to do more in his peculiar way than he ever could have done as an Anglican friar.

I note two minor errors in this volume. Of James A. McMaster, one of the associates of the elder Wattson at the Seminary, he remarks that "his brilliant intellect and vast store of knowledge served the cause of religion well, as he brought honor and glory to the church." The fact is, that McMaster was as intractable in the Roman Church as he



had been in the Anglican, quarreled with Archbishop Hughes, was imprisoned during the Civil War for sedition, and died practically discredited. Fr. Gannon also misstates the working of the "Open Pulpit" canon. According to him, the pulpits of the Episcopal Church were now opened to men who even denied the divinity of Christ—"all that was needed was an invitation to preach, from the rector of a church or the bishop of the diocese." The fact is, that the canon specifically requires the consent of the bishop—significant difference.

But these are minor errors in an otherwise excellent work. Unlike many converts, Fr. Paul always looked back with sympathy and love to the Church he had left, and Fr. Gannon reflects the attitude of the subject. He has given us an excellent and unvarnished portrait of a rather erratic religious genius, and has made a real addition to our knowledge of religion in America.

GEORGE E. DeMILLE.

*Christ Church Rectory,  
Duanesburgh, New York.*

---

*The Living Church Annual: The Yearbook of the Episcopal Church, 1952.* Edited by Linden H. Morehouse and Alice Parmelee. (New York, Morehouse-Gorham Co., 1951) pp. 504. \$3.75.

The arrival of the *Living Church Annual* is always a matter of much interest to a member of the Church of England. The volume under review maintains the high standard set by its predecessors, and is a model of careful and skilful editing. We learn with considerable pleasure of vigorous and continual growth in the American Episcopal Church. There is an increase of over 4 per cent in Church membership as recorded in the previous year, and of nearly 50 per cent in the record of twenty-five years ago. During the same period, the number of clergy has increased by 9.6 per cent, but the increase is evidently not sufficient, as may be seen by the rapidly increasing number of lay readers employed. Last year the number of parishes and missions showed a decrease; this year an increase of 67 is reported. The number of candidates for holy orders has reached the high figure of 566, which promises a helpful increase in ordinations in the near future. The number of baptisms, confirmations and marriages all show figures on the up grade; while the number of Church school teachers, nearly 63,000, and of pupils in Church schools, over 543,000, all show an increase over the previous year. This is indeed a cheerful record. Like St. Paul, we thank God and take courage.

R. D. MIDDLETON.

*St. Margaret's Vicarage,  
Oxford, England.*

*The Life and Morals of Jesus of Nazareth, extracted textually from the Gospels of Matthew, Mark, Luke, and John.* By Thomas Jefferson. Edited, with an Introduction, by Henry Wilder Foote. Boston: The Beacon Press, 1951. \$2.75.

This little volume, sometimes called "The Jefferson Bible," was compiled by our third President for his own use. It was first published, by Act of Congress, in 1904. The present edition is beautifully printed and is accompanied by an interesting Introduction by Henry Wilder Foote in which Jefferson's methods and intentions are described. Dr. Foote lets his enthusiasm get away with him a little when he says (page 6) "the best-informed New Testament scholars of today could hardly produce a more satisfactory result for the purpose which he [Jefferson] had in mind." Jefferson used all four Gospels but drew from Matthew more than from any other. He used both accounts of the Cleansing of the Temple: John 2:13ff at the beginning of the public ministry, and Mark 11:15ff towards the close. The book reflects well the attitude which sees Jesus of Nazareth as a teacher and nothing more. All traces of the supernatural are carefully cut away. For example, we find our Lord's words as he was about to heal the man with the withered hand (Matthew 12:10ff) and the man born blind (John 9:1ff), but the healings are not reported. The story closes with the rolling of the stone across the entrance to the sepulchre.

The present volume is of value not only for the excellent Introduction but also for the picture it gives of Jefferson's religious interest. The reader might well consider it in the light of the essay by the late Dr. Arthur B. Kinsolving, "The Religious Opinions of Thomas Jefferson," in HISTORICAL MAGAZINE, September, 1951, pp. 325-327.

DuBOSE MURPHY.

*Christ Church Rectory,  
Tuscaloosa, Alabama.*

---

*Experiments of Spiritual Life and Health.* By Roger Williams (1603?-1683). Edited with a Historical Introduction by Winthrop S. Hudson. Philadelphia, The Westminster Press, 1951. Pp. 103. \$2.

The usual picture of the famous and pioneering Puritan "founder" of the American Baptists fails to reveal the patient and persistent, realistic and winning devotion of Williams which is distilled into this little treatise. Written during some of the worst of the author's many hardships, it was directed to his wife in her spiritual struggles during a grave illness. It grapples with the wiles of the devil by leading the soul into meditative consideration of eternal truths, and by recommending traditional exercises for the preservation of "spiritual health and cheerfulness."

Professor Hudson's introduction shows a balanced appreciation of Williams' genius, and he deserves gratitude for his work in bringing out this little-known writing.

WILLIAM A. CLEBSCH.

*Theological Seminary in Virginia,  
Alexandria, Virginia.*

---

#### PARISH HISTORIES.

*The Biography of a Church. A Brief History of Christ Church, Cambridge, Massachusetts.* By Gardiner M. Day. Cambridge, The Riverside Press, 1951. xi, 186 pp. \$2.50.

*The History of St. Michael's Protestant Episcopal Church, Birdsboro, Pennsylvania.* Published by the vestry, 1951. 109 pp.

Here are two useful additions to the important field of parish history. CHRIST CHURCH, CAMBRIDGE, was founded in 1759, and still occupies its colonial building, the oldest church edifice in Cambridge. Its first rector, the Rev. East Apthorpe, though he served the parish only three years, became prominent as a leader in the controversy with the Congregationalists. The loyalism of its third rector, the Rev. Winwood Serjeant, led to the church's being closed from the outbreak of the Revolution until 1790. Even after that date, it was supplied only intermittently until the election of its fourth rector, the Rev. Thomas W. Coit, in 1829. After passing through various vicissitudes in the nineteenth century, it grew to new strength during the long rectorship of the Rev. Prescott Evarts, 1900-1929. Its work among Harvard students was greatly expanded by Mr. Evarts' successor, the Rev. Charles Leslie Glenn, and has been vigorously continued by Mr. Day. Those who are acquainted with Mr. Day's writings will not need to be told that his history is delightfully written, with a wholesome touch of humor.

ST. MICHAEL'S CHURCH, BIRDSBORO, was organized in 1851, though services had occasionally been held in the town before that year. The present volume was compiled, in commemoration of the parish's centennial, by a committee of which Mr. Daniel K. Miller was chairman. Mr. Miller wrote the history of the parish and some other sections of the work. Mr. and Mrs. John S. Herbein contributed accounts of the Sunday school and other parish organizations. The rector, the Rev. Thomas B. Smythe, supplied biographical sketches of all the rectors and descriptions of the memorials and stained glass windows. All of the sections are well written and informative. The work as a whole has more unity than might have been expected from so diverse an authorship.

WILLIAM WILSON MANROSS.

*The Library,  
Church Historical Society,  
Philadelphia.*

*Northampton Parishes.* By Henry Wilkins Lewis. Jackson, N. C. 1951. 120 pages.

The area that became Northampton County, North Carolina, in 1741, had been organized as a parish some years earlier. Its first rector, Dr. John Boyd, who began work in 1735, was the first candidate for holy orders to go to England from North Carolina. From his time, Church activity continued, with occasional interruptions, until the Revolution. In spite of the fact that the rector at that time was an active Whig, a member of the committee of safety, and chaplain of the Provincial Congress, the Church disappeared from the county after the war. It was revived in the late forties through the efforts of Bishop Ives. His work resulted in the formation of the Church of the Saviour, Jackson, and St. Luke's Church, Gaston, the parishes referred to in the title. Mr. Lewis has been handicapped by the loss of many local records. He has overcome this difficulty, through diligent research, to present a full and interesting narrative.

WILLIAM WILSON MANROSS.

---

*Sixty Years. The Church of the Angels: The Bishop's Chapel.* By Edwin Moss. Pasadena, Calif., 1951. 51 pages.

The Church of the Angels, Pasadena, California, was built in 1889 by an English lady, Mrs. Alexander Robert Campbell-Johnston, as a memorial to her husband, who had died on a ranch in what was then the village of Garvanza. After the formation of the diocese of Los Angeles, it became the bishop's chapel. This arrangement was continued after its organization as a parish, the bishop serving as rector *ex officio*, and appointing the vicar. Canon Moss has related its story in an interesting manner. The brochure is handsomely printed, with numerous illustrations of the beautiful church, its grounds, and its appointments.

WILLIAM WILSON MANROSS.

---

*The Story of All Saints Chapel, Austin, Texas, 1900-1950.* By William James Battle. Austin, Texas, 1951, pp. 117.

This is just about as nearly perfect a parish history as one is likely to see in an imperfect world. It is not voluminous, but it tells the whole story and tells it well. It is not heavily documented, for the author has been a member of the parish since its beginning and he is able to give a first-hand account with only such use of written sources as an honest and competent scholar would naturally make in order to supplement his own recollections. It is clearly and pleasantly written and is illustrated by a goodly number of excellent photographs. The author, who has been a deputy to many General Conventions, is professor emeritus of classical languages in the University of Texas.

All Saints Chapel was one of the very first Episcopal churches to be built for the express purpose of ministering to a University community. It was founded, and most of the money for its construction and development was raised, by the Rt. Rev. George Herbert Kinsloving, D. D., second bishop of Texas. Its rectors, supported by a small but devoted group of parishioners, have given their first attention to "student work," and the list of "Members of the Parish who have gone into Religious Work" (p. 114) is evidence of the value of this program. Grace Hall, a residence for girls, was built before the Chapel; Gregg House, completed in 1910, and Canterbury House, rented in 1949, give added facilities for work with students. All Saints Chapel has indeed fulfilled the purpose for which it was established and its story is well worth telling.

DuBOSE MURPHY.

*Christ Church Rectory,  
Tuscaloosa, Alabama.*

---

#### AMONG OUR CONTEMPORIES.

Edited by DUBOSE MURPHY, *Associate Editor.*

In the *Mississippi Valley Historical Review* for June, 1951, pp. 61-80, M. HAMBLIN CANNON presents an interesting study of "The United States Christian Commission." As the United States Sanitary Commission developed into the Medical Corps of the Army, so the Christian Commission was the prototype of the U. S. O. and other agencies which have been concerned with the religious, moral and social life of the men in the armed forces. Soon after the beginning of the Civil War, leaders of the Y. M. C. A. inaugurated a program "to promote the spiritual and temporal welfare of the [Union] soldiers and sailors." The U. S. Christian Commission, thus formed, continued its work until 1866, although it had no official connection with the Y. M. C. A. Workers, known as "delegates," visited army camps and hospitals, devoting their attention largely to evangelistic meetings and interviews. But they also developed circulating libraries, provided stationery and toilet articles and sewing kits; they ministered to the wounded and helped bury the dead. Relations with some generals and with the Sanitary Commission were frequently less than cordial, but newspapers at home and the general public supported the Christian Commission. After the close of the war, the Commission did a great deal for the demobilized soldiers, helping them on their homeward journeys and assisting them in finding employment.

The Rev. W. ROBERT INSKO contributes a sketch of "Benjamin Bosworth Smith" to the *Register of the Kentucky Historical Society*, July, 1951, pp. 176-192. The future presiding bishop went to Kentucky in 1830 as rector of Christ Church, Lexington. Two years later, at the age of 38, he was elected first bishop of Kentucky. The diocese had been but recently organized and the bishop continued to serve as rector of Christ Church until 1838. He devoted much time, however, to the

advancement of the Church in Kentucky, and assisted in organizing parishes in Frankfort, Cynthiana, Versailles, Harrodsburg, Covington, and Louisville. He was greatly interested in education and served for a short time as superintendent of public instruction for the state. He founded a school for girls at Kalorama near Louisville, and established a theological seminary in Lexington, which suspended operation after a few years, but is now (1951) being revived. With the death of Bishop John Henry Hopkins in 1868, Benjamin Bosworth Smith became the ninth Presiding Bishop of the Church. He presided over the House of Bishops at the General Conventions of 1868 through 1877. Physically he was frail, weighing only 114 pounds, but he lived almost to the completion of his 90th year, and labored actively and effectively under truly pioneer conditions.

Anglican readers will find much of value and interest in "Objectives and Achievements of the Liturgical Movement in the Roman Catholic Church since World War II," by ERNEST B. KOENKER in *Church History*, June, 1951, pp. 14-27. Growing out of careful historical research as well as deep devotional feeling, the "Liturgical Movement" has sought to bring the worshipper into closer and more vital touch with the public worship of his Church. It seeks to promote "*understanding* in the liturgical action and . . . *active participation* in the rites." Instead of private devotions during the Mass, the laity are to be taught how to follow the Missal and make the responses. Fewer private Masses and more frequent communions are included among the goals of the movement and it is hoped that "a maximum of vernacular in the liturgy" may be achieved. Congregational singing is encouraged and the importance of the worshipping, participating congregation is emphasized. Some of the leaders of the movement are even venturing to teach that the Church is composed of the whole body of the faithful and not of the hierarchy alone. From a modest beginning in Germany in 1914, the movement has grown steadily and widely and "bears rich promise of renewing the spiritual life of the Roman Catholic Church."

Also in *Church History* for June, 1951 (pp. 28-55) there is an article by ERNEST BENZ of the University of Marburg on "Pietist and Puritan Sources of Early Protestant World Missions (Cotton Mather and A. H. Francke)." The beginnings of Protestant missions involve the work in "West India" among the Indians of New England and the Lutheran mission in East India. The correspondence of August Hermann Francke reveals the fact that there was an inner connection between these two widely separated fields and "an intimate exchange of thought about the meaning and task of Protestant missions" between Francke and Cotton Mather. The SPCK, through its secretaries, Chamberlayne and Newman, participated in the discussion and did much to arouse interest among "many highly important English personalities of all fields of science and public life." There was close agreement between Mather and Francke on spiritual and theological matters, and they held that "Christianity should not be preached to the heathen in the form of the differentiated historical doctrines of the European churches, but that there should be presented to them the substance of the gospel" in its true essentials.



In the *Proceedings of the New Jersey Historical Society* for July, 1951, pp. 212-223, there is a valuable essay on "Church-State Relationships in early New Jersey" by Dr. GORDON TURNER. Our present American preference for complete separation of church and state has developed out of a long experience. In colonial days there were many attempts to draw church and state closer together—some in order to protect and strengthen a weak church "ringed about by vigorous enemies"; others in order to bring the moral force of religion to bear upon political corruption. Although the S. P. G. instructed its missionaries to keep out of political controversies, the enthusiasm and zeal of the clergy made them aggressively critical of the government of the New Jersey colony and intolerant towards dissenters. At times, in fact, it seemed as if the Anglican clergy were less concerned about ethical matters than about the privileges granted to Quakers. But they were men of consecration and courage, working under painfully difficult conditions. Their own experience and the counsel of wise laymen brought greater understanding and a gradual adjustment of their difficulties.

An article on "Anglicanism among the Indians of Washington Territory" by THOMAS E. JESSETT in the *Pacific Northwest Quarterly*, July, 1951, pp. 224-241, tells of a pioneer missionary enterprise in the early years of the 19th century. Until the boundary between Canada and the United States was established in 1846, the Church of England had jurisdiction over the Pacific Northwest. Work among the Indians of that region was inaugurated by "the Rev. John West, founder of the Red River Mission and later Secretary of the Church Missionary Society, and was fostered by his successor at the Mission, the Rev. David T. Jones." West began his ministry in 1820 and was followed by Jones in 1824. Their work was principally educational, based upon the Bible and the Church of England Prayer Book. Some progress was made and considerable interest aroused among the Indian tribes.

After the American Church became responsible for the work in Washington, Oregon and Idaho, a few missionaries were sent into this area. But they had so much to do on behalf of the white population that little was done for the Indians. Bishop Scott and Bishop John Adams Paddock made occasional visitations to the Indian communities. The Anglican Church paved the way for Congregationalist, Presbyterian and Roman Catholic missions, but lack of men and money kept our Church from developing any permanent establishment.

In *The North Carolina Historical Review*, October, 1951, pp. 426-462, SARAH McCULLOH LEMMON presents a valuable study of "The Genesis of the Protestant Episcopal Diocese of North Carolina, 1701-1823." Under the royal charters granted by Charles II in 1663 and 1665, the Church of England was accorded the status of establishment in Carolina, with clergy appointed by the proprietors and with glebe land provided for their support. However, the colony enjoyed religious liberty and a large number of the settlers were dissenters. For this and other reasons the Anglican parishes were neither strong nor numerous.



Most of the clergy were sent over by the S. P. G., and most of their support came from that Society. The number of parishes grew slowly (in 1760 there were 29, with 18 ministers), missionary efforts among Negro slaves and Indians were attempted, and a few schools founded.

As in other colonies, the Church in North Carolina suffered during the War of Independence; it lost much of its esteem among the people and practically all of its economic support. The North Carolina State Constitution of 1776 separated Church and State.

After the close of the War, attempts were made to organize the Protestant Episcopal Church on a new basis, but little progress was made. The Rev. Charles Pettigrew was elected bishop in 1794, but was never consecrated (see *HISTORICAL MAGAZINE*, September, 1951, p. 274). It was not until April, 1817, that an adequate diocesan convention met; the diocese was recognized by the General Convention later in the same year, and in 1823 the Rev. John Stark Ravenscroft became first bishop of North Carolina.

An article by GEORGE W. RICHARDS on "The Mercersburg Theology—Its Purpose and Principles," in *Church History*, September, 1951, pp. 42-55, is a contribution to the study of the development of Christian thought in this country. Three professors in the Theological Seminary of the Reformed Church, then located in Mercersburg, Pennsylvania, were concerned to preserve the essential principles of the Reformation without succumbing to the dangers of humanism and secularism. They recognized the need for growth and progress in theology, in the light of the expansion of man's knowledge; and they appreciated the value of "the Church as an organism mediating salvation through sacramental channels,"—a principle which they acknowledged had come to them from Anglican sources.

Also in the same issue of *Church History* (pp. 56-79) there is the first instalment of a study of "Persecution of the Huguenots in the 18th Century" by SHELBY T. McCLOY. It is noted that "The first display of Protestant reaction [to the severities of the policy of Louis XIV] was emigration on a very large scale." Of the thousands who left France, many came to the American colonies. It is possible that in the second instalment of his work, the author may enlarge upon this aspect of the subject. At any rate, the Anglican Church on this side of the Atlantic gained many devout and substantial members as a result of the persecution of the Huguenots in France.

"The Cincinnati 'Bible War' 1869-1870" by HAROLD M. HELFMAN in *The Ohio State Archaeological and Historical Quarterly*, October, 1951, pp. 369-386, is an interesting and vivid account of one of the first controversies over the question of Bible reading in the public schools. Within the past few years, this controversy has broken out again in a number of cities and states, and has even been brought to the attention of the Supreme Court of the United States. But the forces engaged and the arguments employed bear a striking likeness to those which were found in the Cincinnati story.

## II. English and General Church History

*A Handbook on the Papacy.* By the Rt. Rev. William Shaw Kerr, Bishop of Down and Dromore. Philosophical Library, 15 East 40th St., New York 16, N. Y. 1951. 322 pp. \$4.75.

We are indebted, significantly, to scholars of the Church of Ireland for two of the most weighty and persuasive books which have examined the papal claims in the light of history. In 1888, Dr. George Salmon, provost of Trinity College, Dublin, and regius professor of divinity in the University of Dublin, published his *Infallibility of the Church*. A reprint of this standard work has recently (1951) been published in this country by the Baker Book House, Grand Rapids, Michigan—interesting testimony to its continued usefulness. What Dr. Salmon did for students of the papal claims two generations ago, the bishop of Down and Dromore has done, in more popular and readable fashion, for the present generation. Limiting himself to an investigation of "the validity of one crucial doctrine of Romanism—the claims of the Roman Pontiff to supremacy and infallibility," our author reaches the conclusion that "such claims are inconsistent with the teaching of the New Testament, are a contradiction of history and a monstrous distortion of the Christian Faith."

In a series of 56 short chapters, all characterized by skilful, scholarly marshaling and weighing of the evidence, taking into full account the arguments of protagonists as well as antagonists of the papal claims, Bishop Kerr argues that "the one-sided Roman concentration on ecclesiastical security against wrong doctrines is a strange perversion of the Christian religion." He raises the pertinent question, "If the Vicar of Christ be infallible in theology, why not impeccable in character?" He considers that "the theory of the all-importance of certitude of belief being provided through an infallible Teacher is sufficiently confuted by the fact that it was not adopted by the Church for nearly one thousand nine hundred years." He repeats George Tyrrell's question, apropos of the doctrine of the Immaculate Conception of the Blessed Virgin Mary, "Why should men of today be forced to believe 'under pain of eternal damnation' what St. Thomas and St. Bernard denied with impunity?"

Bishop Kerr has no difficulty showing that the familiar scriptural texts providing the alleged basis of the Petrine supremacy are a foundation of sand, contradicted by the whole tenor of the New Testament evidence. St. Peter's episcopate at Rome and the transmission of his privileges to his successors are at best mere assumption. The proceedings of the Oecumenical Councils, the lapse of Liberius, the heresy of Honorius, the protests of St. Gregory the Great against the title, "Universal Bishop," are alike fatal to the claims made for the teaching office of the Roman pontiff and for his supremacy over his brother bishops.

Our author attributes the growth of the power of the bishop of Rome to "the unique imperial rank of the city, the early richness and wide benefactions of the Church; its, in general, orthodox faith and leadership of the United Western world when the East was torn with heresy and dissensions; the destruction of the once great independent African

Church; the acceptance in the dark ages of a series of forged documents. The Roman bishops were often men of uncommon ability, ambitious to extend the authority of their see"—and they succeeded to a share in the glory and prestige that had once belonged to the Roman emperor.

Papal personalities are passed in quick review; the moral corruption and decadence of many pontiffs in the Dark Ages and in the Renaissance period are firmly pointed out. Bishop Kerr agrees with the learned English Roman Catholic historian, Lord Acton, that the papacy cannot be absolved of responsibility for the enormities of the Inquisition. He shows how the condemnation of Galileo committed the papacy to an obscurantist attitude toward scientific discovery from which it has not entirely recovered to this day. In a few vivid pages he describes the Vatican Council of 1870, the extent and sound scholarship of the opposition to the promulgation of the decree of Papal Infallibility, the subsequent silencing of the minority (with the exception of Dollinger and Acton, who of course were not members of the Council), and the conflicting opinions since then as to the meaning of the phrase *ex cathedra*. In an appendix he subjects the encyclical of Pope Pius XI, *Lux Veritatis*, issued in 1931, to critical and devastating analysis. The book was evidently written before the doctrine of the Assumption was promulgated as *de fide* on All Saints' Day, 1950, since there is no reference to that latest *ex cathedra* pronouncement, the only one since the Vatican Council. (Was it but a sign-post, we wonder, pointing to the promulgation of a doctrine of the Divine Quaternity by some future Pontiff in some future Holy Year?)

We welcome this book as providing a wise antidote to the too sympathetic treatment of the development of the papal claims by Dr. T. G. Jalland in his Bampton Lectures for 1942, *The Church and the Papacy*. Bishop Kerr takes respectful issue with Dr. Jalland's lenient judgments of Liberius and Honorius. We welcome his book also as a handy volume to put in the hands of those who, attracted by the glamor of Rome, nevertheless do not suppose that the appeal to history is treason, and are not insensible to its verdict. Coupled with the little volume, *The Church of Rome, A Dissuasive*, by Hanson and Fuller (S. C. M. Press, 1948), it provides present day Anglican apologists with the sort of ammunition that Salmon's *Infallibility*, Gore's *Roman Catholic Claims*, and Littledale's uncompromisingly polemical *Plain Reasons Against Joining the Church of Rome* gave to churchmen a generation or two ago.

E. H. ECKEL.

Trinity Parish,  
Tulsa, Oklahoma.

---

*The Fall of Jerusalem and the Christian Church.* By S. G. F. Brandon.  
London. S. P. C. K. 1951. xx, 284 pp. 30/—.

Dr. Brandon, who has recently become professor of Comparative Religion at the University of Manchester, has given us one of the most original and distinctive books in the field of New Testament criticism that has appeared in the last twenty-five years. And in so doing, he has

issued a sharp challenge to the generally accepted version of Christian origins since the great Cambridge trio—Lightfoot, Westcott, and Hort—supposedly laid the ghosts of the Tübingen theory some eighty years ago.

In effect, Dr. Brandon has revived, with twentieth century variations, the Tübingen theory of Christian origins first propounded by F. C. Baur and his followers, and has divorced it from its original association with the Hegelian philosophy of history. He asks two very pertinent questions which have certainly not been faced by most New Testament critics and students of Christian origins. First, how shall we account for the strange silence of the New Testament writings about the Jewish War of A. D. 66-70, culminating (as it did) in the fall of Jerusalem and the destruction of the Temple of Herod—certainly the most momentous and significant event in the history of the first century Church? Second, how shall we account for the silence of the Acts of the Apostles and other New Testament writings concerning the spread of Christianity to Alexandria, the second most important city of the Roman Empire?

We commend to our readers the stimulating pleasure of following Dr. Brandon's closely reasoned critical analysis of the New Testament data. He postulates a clear distinction between the Gospel of Judaistic Christianity and the Gospel which St. Paul proclaimed to the Gentiles, and he finds clear evidence of the sharp and bitter conflict between the two, not alone in the four great Epistles (Galatians, I and II Corinthians, and Romans) which were accepted by the Tübingen School, but in all the Epistles which have won acceptance by the preponderance of critical opinion in this century.

The fact that the Jerusalem Church, until at least the martyrdom of its leader, James the Lord's brother, lived in apparent harmony and peace with the Jewish hierarchy is taken as evidence that the Christians in Jerusalem were, to all intents and purposes, tolerated as a Messianic sect within the parent body of Judaism, adhering to an under-developed Adoptionist Christology. St. Paul was eager to maintain the valuable nexus between the Gentile Churches and the mother Church at Jerusalem, though he was entirely antipathetic to the Judaistic version of the Gospel which Cephas, Apollos, and other emissaries from the Jerusalem Church and Judaistic Christianity persisted in propagating among the Gentile Churches. Our author casts considerable doubt upon the historicity of the episode of St. Stephen as narrated in the Acts, and thinks that if the Council of Jerusalem in Acts xv had produced any such encyclical as St. Luke records we should have had clear references to it in St. Paul's Epistles. He maintains, in effect, that St. Paul failed to win his conflict with the Judaizers, who between 55 and 66 were in the ascendancy. After the death of St. Paul, however, the Jewish War and the fate of Jerusalem gave Judaistic Christianity its death-blow and resulted in the recrudescence of Paulinism, which thus won a posthumous victory. Dr. Brandon finds little reason to accept the tradition of the flight of the Jerusalem Christians to Pella. He argues, with considerable persuasiveness, that Palestinian Christians migrated, with large numbers of their orthodox Jewish brethren, to Egypt, where the Church in Alexandria represented the continuation of the tradition of Judaistic Christianity

until its theology was gradually assimilated to the now triumphant Pauline theology of the Gentile Churches.

Our author sees in the Lukan literature, and particularly in the Acts of the Apostles, a studied effort to rehabilitate St. Paul after the fall of Jerusalem had destroyed the hopes of Judaistic Christianity. In this he would probably have the support of most New Testament critics. He will have less critical support in his assumption that the Gospel according to St. Mark was written after A. D. 70 and that it represents the first reaction of the Gentile Church to the great catastrophe. And most critics will part company with him in his ingenious effort to attribute St. Matthew's Gospel to the Jewish Christian community at Alexandria, as representing its reaction to the same event. But even where he is most speculative and most radical in his conclusions, Dr. Brandon marshals his data in interesting and fascinating, if not convincing, fashion. It will take a lot of equally hard analysis of the data on the part of his critics to convict him of producing a brilliant *tour de force*.

E. H. ECKEL.

Trinity Parish,  
Tulsa, Oklahoma.

---

*The Travail of Religious Liberty: Nine Biographical Studies.* By Richard H. Bainton. Philadelphia: The Westminster Press, 1951. Pp. 272. \$4.00.

Dr. Bainton, professor of Church history at the Yale Divinity School, has produced in this book a most valuable and thought-provoking study, not alone for the student of Church history, but for all who are concerned with the problems of establishing and maintaining the basic human freedoms. In large part, the book reproduces and amplifies lectures first delivered on the James Sprunt foundation at Union Theological Seminary (Presbyterian, U. S.), Richmond, Virginia.

For the purpose of his study, Dr. Bainton limits himself to the two hundred years from the late fifteenth to the late seventeenth century, and uses the biographical approach. He names three prerequisites for persecution: (1) The persecutor must believe that he is right; (2) that the point in question is important; (3) that coercion will be effective. Both Roman Catholics and Protestants persecuted when they had the power to do so; but our author in his introductory chapter propounds the thesis that Protestantism can be tolerant on more grounds than Romanism, whose only ground for tolerance is expediency, ecclesiastical, political, or religious. Which reminded this reviewer of a strong sermon he heard preached by the late Dean Roberts of Salisbury in St. Thomas' Church, Salisbury, at evensong on St. Bartholomew's Day, 1913. After describing the St. Bartholomew's Eve Massacres of 1572, the preacher brought out that, whereas all the Reformed Churches have long since repented and apologized for the persecutions which they fostered, Rome has never done so and logically cannot do so. Yet, as Dr. Bainton indicates, out of (Roman) Catholicism came the three movements which, transferred to Protestant soil, made for tolerance—viz., mysticism, humanism, and sectarianism.

Thomas of Torquemada is chosen to illustrate "the peak of Catholic persecution." He is depicted not as a cynic, but as a passionately sincere fanatic; and our author adds the "appalling reflection: that the barbarities practiced in modern times to ensure conformity to the program of a party are but refinements of the methods employed by those who invoked the name of Christ."

The peak of Protestant intolerance is found in John Calvin, who was responsible for the execution of Michael Servetus at the stake. Save for the fact that he found in the God of the Old Testament the justification for persecution, Calvin's language "sounds appallingly like that of the Communists, who place party above every human tie."

Michael Servetus is the subject of a sympathetic study as "the victim of Protestant persecution." This chapter is followed by a chapter on Sebastien Castellio, who remonstrated against the assumptions of certainty of Calvin and his associates and insisted that good deeds are the condition of right creeds. A chapter on David Joris, "a Hollander and an Anabaptist of a very eccentric variety," illustrates the mystical approach to tolerance and also the thesis "that persecution can all too readily turn a heretic into a hypocrite," and, by driving heresy underground, fail of its purpose.

Bernardino Ochino, like Joris an associate of Castellio's, had a most checkered career, beginning as a spiritual Franciscan and ending as an Anabaptist sympathizer. Wandering from country to country, his life illustrates the inadequacy of the liberal counsel that banishment be substituted for death as the penalty for heresy.

We are on more familiar ground when we come to the study of John Milton as "the bard of speech unbound." Our author traces Milton's reactions to the intolerances of Anglicans, Presbyterians, and Independents, each in turn. Milton found in diversity "the glory and the gift of the Creator." In *Paradise Regained*, the Saviour declines to establish His Kingdom by constraint, holding it rather "more humane, more heavenly first by winning words to conquer willing hearts and make persuasion do the work of fear."

Of Roger Williams, who is selected "to exemplify the struggle for religious liberty in the New World," our author states that "he achieved religious liberty at the high price of opening the door to the secularization of the State," which in itself creates new problems. But his greatness lay in his tolerant spirit. He was essentially a reconciler.

Coming at a time when "England was more disposed to tolerance, if for no other reason on account of fatigue and yearning for tranquillity," John Locke, the apologist for the Toleration Act of 1689, is described as "the very epitome of the English system, with a love for the national Church, and a complete acquiescence in a multiplicity of sects." Toleration had been achieved "by matter-of-fact people who, without any fanfare, had learned something of the art of living together."

In a brief but weighty closing chapter of "Reflections," Dr. Bainton punctures the easy assumptions of modern relativity that one idea is as good as another, and one religion has as much claim as another, provided it satisfies its adherents. The frightful 'isms of our time make nonsense of such flaccid tolerance. "If we are to deal with the tough in behavior, we shall have to be tough in belief."



"The noblest achievement of the Western world has been the conduct of controversy without acrimony, of strife without bitterness, of criticism without loss of respect. But when men do not operate within the same framework, this becomes impossible. . . . Civil liberties scarcely thrive where religious liberties are disregarded, and the reverse is equally true. Beneath them all is a philosophy of liberty which assures a measure of variety in human behaviour, honors integrity, respects the dignity of man, and seeks to exemplify the compassion of God."

E. H. ECKEL.

*Trinity Parish,  
Tulsa, Oklahoma.*

---

*Gorham and the Bishop of Exeter.* By J. C. S. Nias, D. D. Published for the (English) Church Historical Society. London, S. P. C. K. 1951. Pp. 195. 17s. 6d.

The Gorham controversy, which shook the Church of England to its foundations a century ago, is (as Dr. Nias points out in this scholarly study) unique in the fact that it "is the only instance of a large-scale doctrinal clash on the subject of baptism in the annals of the Church of England." But it is worthy of notice not as an almost forgotten and curious episode in English Church history, but because it raises issues of great import in the Church today.

To summarize the case briefly: the Rev. George Cornelius Gorham, vicar of St. Just-in-Penwith, Cornwall, having incurred the disfavor of that doughty High Church champion, Bishop Phillpotts of Exeter, was presented in August 1847 by the lord chancellor to the vicarage of Bramford Speke near Exeter. Bishop Phillpotts refused to institute him until he had submitted to an examination to determine his soundness in the doctrine of baptism. After several months delay, the examination was set and carried out in two prolonged sittings of several days each. On March 11, 1848, the bishop found Gorham's doctrine unsound and declined to institute him to the living. Gorham appealed to the Court of Arches, which on August 2, 1849, upheld the bishop. He next appealed to the Judicial Committee of the Privy Council, which on March 8, 1850, reversed the Court of Arches. Bishop Phillpotts' efforts to appeal this decision were without avail; and since he still refused to institute Gorham, the latter was finally instituted on August 6, 1850, under *fiat* of the archbishop of Canterbury (Dr. Sumner).

In substance, Gorham denied that regeneration is invariably the inward and spiritual grace of holy baptism, arguing that regeneration frequently preceded and frequently followed the reception of baptism. This, to Bishop Phillpotts and to the Tractarians, not only contradicted the clear language of the Church catechism and the baptismal office itself, but was also a denial of the statement of the Nicene Creed, "I acknowledge one Baptism for the remission of sins."



Though disclaiming agreement with Gorham's doctrine, Dr. Nias confesses to an affection and sympathy for him in the trial he had to undergo, and that affection and sympathy he succeeds in imparting to the reader, who will agree that Gorham comes out surprisingly well in the detailed account of his examination and of the controversy which the case aroused. Time and again the reader is amazed at the interest and excitement and the flood of erudite literature which the controversy evoked in a day when theological questions aroused more interest (and intelligent interest, at that) than they do today. To Archdeacon Manning, the Rev. W. Dodsworth, Edward Maskell (Bishop Phillpotts' chaplain), James Hope-Scott, and Edward Badeley, the barrister who presented the bishop's case before the Judicial Committee of the Privy Council, as well as to others of lesser note, the judgment of the Privy Council irreparably undermined the Catholic foundations of the Church of England, and they seceded to Rome. How the judgment affected Pusey and Keble and the other Tractarians, as well as men of other schools within the Church and representative dissenters, is presented in clear detail. Although the contemporary opinions of our American Bishops McIlvaine and J. H. Hopkins are cited, Dr. Nias overlooks any possible affinity between the Gorham case and the Cheney case, which in the 1870's resulted in the Cummins schism in the American Church.

In a closing chapter, "The Controversy Reconsidered," Dr. Nias judiciously appraises the truth for which each of the antagonists contended, the limitations of their respective views, and the importance of correcting and balancing them within the larger synthesis of some such more comprehensive doctrine of baptism as was developed by Frederick Denison Maurice. In an England which can only be called nominally Christian, and still more in the United States of the mid-twentieth century, this episode of 100 years ago conveys a warning against the indiscriminate administration of the sacrament of holy baptism without proper guarantees that the recipient will be nurtured in the fellowship and sacramental life of the Divine Society. Our National Council's Department of Christian Education is well advised in stressing and disseminating the excellent paper by Prof. Reuel L. Howe of the Virginia Theological Seminary entitled "Baptism and Child Care."

E. H. ECKEL.

*Trinity Parish,  
Tulsa, Oklahoma.*

---

*The Ecumenical Movement.* Three Lectures by the Rev. Leonard Hodgson, D. D. Sewanee, University Press, 1951. Pp. 50.

*The Structure of the Divine Society.* By F. W. Dillistone. Philadelphia, Westminster Press, 1951. Pp. 263. \$4.00.

These are two attractive publications by Anglican scholars which have grown out of their participation in the activities of the Ecumenical Movement. Canon Hodgson's Sewanee lectures are an unassuming but

valuable account of the organizations now united in, or connected with, the World Council of Churches, with some notes on their procedure and problems.

Professor Dillistone's book, an expansion of lectures delivered at the San Francisco Theological Seminary in 1949, takes up the "organic" and "covenantal" ideas of the structure of the Church, especially as reflected in the Anglican and Presbyterian traditions respectively. The latter's biblical, historical, theological, and practical discussion is beyond detailed comment here, but may be recommended to all interested in the important subject of the doctrine of the Church. The reviewer has found it most valuable, though he feels a lack at one important point, namely, a certain hesitation in thinking of Anglicanism as a part of a larger whole which antedates the Reformation. The fact of continuity is noted (p. 237); but "from the beginning the Church of England has recognized . . . that men are justified by faith *only*" (p. 240) implies a beginning with Cranmer rather than St. Augustine.

E. R. HARDY.

*Berkeley Divinity School,  
New Haven, Connecticut.*

---

*The Victorian Age, 1815-1914.* By R. J. Evans. London, Edward Arnold & Company, 1950. Pages 444. Price, \$2.50.

Mr. Evans has written a volume designed to fall between "the textbook and the compendious work of the professional historian" (p. 3). His chief rival is George M. Trevelyan, *British History in the Nineteenth Century and After* (last printing, 1950), which covers about the same years.

During the decades before the Reform Act of 1832, the English were frightened by the French Revolution and Napoleon, the while they were undergoing at least three major revolutions of their own: the Industrial Revolution, the Agricultural, and a sharp increase in population. For two centuries, France had dominated Western Europe because she had wealth and a population of three to one to Britain's. The three English revolutions made England the great western power and the chief supporter of Protestant missions and of humanitarianism.

Mr. Evans meets his problems by confining his narrative to politics at home and to foreign policy. He has a swift pace and marshalls facts with a sure hand. Political leaders are ably characterized. Castlereagh, Wellington, Peel, Palmerston, Disraeli and Gladstone are sketched with a master's skill. Brief quotations illuminate the text. Missions and non-political reformers are neglected. Thirty-four works of historical fiction are listed in an appendix. In addition to the merit of its sharp factual content, this volume is small in size, light in weight, cheap in price.

FRANK J. KLINGBERG.

*University of California, Los Angeles.*

*The Churches in English Fiction: A Literary and Historical Study, from the Regency to the Present Time, of British and American Fiction.*

By Andrew L. Drummond. Leicester, England. Edgar Backus, 1950. Pp. xii / 324.

In the opening line of the preface to his study of *The Churches in English Fiction*, Dr. Drummond refers to "fiction as a window into the soul of a nation." Through this window the absorbed reader peers as best he may. If he steps to the window equipped with an education in English and American fiction, his understanding of Jane Austen, Charles Kingsley, Samuel Butler, Thomas Hardy, Winston Churchill, and countless others is widened by seeing these writers against the religious movements of their day; if, on the other hand, he looks through the window with the eye of a trained theologian, his sympathies are deepened by seeing the human dramas which grow from creeds. The window, however, very properly remains but a window. We are invited to gaze; we are never told what we should conclude. We look first at "Protestant and Catholic Tension," and under that heading are introduced to Evangelicalism, the High Church Movement, and Roman Catholicism as they are reflected in the novel; then, at "The Broad Church Novel" both in England and in the United States; and, finally, at "The Reformed Churches" in the novels of Scotland, England, and New England. We are, however, never conscious of the personal bias of the author himself, unless a dislike of fanatics and an inclination towards a "generous, brotherly and spiritual faith" may be called a prejudice.

The very organization of *The Churches in English Fiction* indicates to the reader that the sustaining line of thought is that of the evolution of the religious movements in the nineteenth century, from Evangelicalism, through Tractarianism to Anglo-Catholicism, Christian Socialism, and beyond. To this structure the individual novelist, whose stories actually supply the meat and substance of the whole, is necessarily sacrificed. Such a rich and varied personality as Disraeli, for example, receives more than passing attention in every section of the book and is only to be reunited again in the index. The reader is, therefore, forced to conclude that, delightful as this book is, it is essentially a reference book.

Let us, for the sake of illustration, reassemble the scattered parts of Disraeli and appreciate the "rich episodes" Dr. Drummond offers us. At this particular moment of history, it is perhaps salutary to remind ourselves of the career of the remarkable novelist-statesman, under whose guidance England purchased the Suez Canal from Egypt, sided with Turkey against the aggressions of Russia, occupied the Island of Cyprus, and at last crowned Victoria Empress of India. Had Disraeli's father not repudiated Judaism and seen to it that his son was baptized into the Church of England, given an excellent education, and sent off to travel through the Near East, "Dizzy" would not have been able to bring fresh life to the Tory party by an attempt to link both Church and State in a genuine effort not only to improve the conditions of the lower classes but also to spread forth an empire on which the sun never sets. In *Coningsby* (1844), *Sybil* (1845), *Tancred* (1847), *Lothair* (1870)—each carefully summarized by Dr. Drummond—we see the remarkable

social and political structures envisaged by Lord Beaconsfield, which could only stand if supported by a rejuvenated Church. The beautiful parish churches, the ancient cathedrals of England, the liturgy of the Established Church, not to mention the well-defined hierarchy of its clergy, all were parts of the nation's past, which the Oxford Movement might restore to its original pageantry and color. In fact, suggests Disraeli, the builder of empires, might not the Anglican Church become the handmaid of the new imperialism and establish itself in the East as well as in the West? Such, at least, was the dream of Tancred, such was his "New Crusade." Disraeli, the clever politician, attempted to win the Catholic support for the Young England movement, by describing the bounty to the poor of the great monastic houses of the pre-Reformation days. What, he asked, have the great landlords of England done for their tenants to compare with that accomplished by the monks? A quarter of a century later, after the secession of Newman to Rome, Disraeli became alarmed by the success of the old religion. In *Lothair* (1870), he discovered that Catholicism, with its headquarters on the Continent, was alien to the true interest of England and the Establishment, whose life-blood was being sucked by the Roman Church. Disraeli attempted, by legislative means, to set a limit to the Anglo-Catholic movement of his day, and withdrew his support from the Tractarians. In *Sybil*, written in the "hungry forties," Disraeli describes the "two nations" into which a once united land had been divided by the Industrial Revolution and places his confidence in the Broad Church as the salvation of England. Dr. Drummond's analysis of Disraeli's changing attitude toward the Anglican Church throughout his long career is essential to an understanding of the novels of Queen Victoria's Prime Minister.

The only adverse criticism of Dr. Drummond's study which we are moved to make is not so much a criticism of the author as of the reader, be he literary critic or trained theologian. One is tempted to turn Dr. Drummond's comment on Newman against himself and admit that "the serious reader is exhilarated, sometimes exhausted, in his endeavor to keep up with the argument." A glance at the title page of *The Churches in English Fiction* tells one that Dr. Drummond was educated in both humane and theological studies in Scotland and in this country, and, further, that his published works range from studies of church architecture to the Church as reflected in the pages of *Punch*, from the *Story of American Protestantism*\* to that of *German Protestantism since Luther*. Such a wide and varied background prepares us for the accurate and detailed learning to be found in Dr. Drummond's latest study and reconciles us to the thought that *The Churches in English Fiction* is not only to be enjoyed in the reading, but is also to be placed upon one's shelf as a permanent acquisition. As the title of the book suggests, it is more useful in the realm of English than of American fiction, which necessarily receives only brief treatment. But in the field of American fiction, too, is to be found the "buried treasure" promised in the preface. Note, for instance, the pregnant paragraphs on Sylvester

\*For Drummond's *Story of American Protestantism*, see the first review in this issue.—Editor's note.

Judd, Harriet Beecher Stowe, and Oliver Wendell Holmes, who are presented to us against the shifting background of Calvinism, Unitarianism and Transcendentalism.

If the reader is wise, he will resolve never to attempt to give serious thought to the works of Mrs. Humphrey Ward, Trollope, Hawthorne, or any other nineteenth-century novelist, without first "placing" him, with Dr. Drummond's skilful aid, in the current of religious controversy in which he moved.

One closes the book with a sense of indebtedness to the author for the light that his theological learning throws on our familiar novels and for the illumination that his wide knowledge of fiction casts on changing theological creeds.

CLARA M. KIRK.

*New Brunswick, New Jersey.*

*The High Church Schism.* By J. W. C. Wand. London, The Faith Press (Price, 4s.6d.); and New York, Morehouse-Gorham Co. (Price, \$1.35). Pp. 88.

In these four Lenten lectures for 1951, the bishop of London sets forth the background, progress, culmination and disintegration of the breach in the Church of England occasioned by the conscientious refusal of several prominent high-churchmen to swear allegiance to William and Mary in 1689.

The complex movement thus begun is elaborated in a manner which cuts through the less relevant details of the story and gains lively presentation without compromising meticulous scholarship. Several brilliant insights are made; *e. g.*, that the establishment and not puritanism made possible the Glorious Revolution, that at the root of the nonjuring movement was "the doctrine of non-resistance and passive obedience," that fundamental and today somewhat unresolved issues regarding church-state connections were first raised by the nonjurors.

There are striking sketches of Thomas Ken and William Law. In the latter (the fourth lecture), Bishop Wand seems occasionally to sharpen his own theological axe: there are several uncritical intimations that the 19th century "Catholic Movement" represents the truest self of Anglicanism. Otherwise, these lectures are admirable for their fairness, sympathetic understanding of conflicting points of view, and above all for their fine scholarship and clarity.

WILLIAM A. CLEBSCH.

*Theological Seminary in Virginia,  
Alexandria, Virginia.*

*Lancelot Andrewes.* By Florence Higham (New York: Morehouse-Gorham Co., 1952. \$1.50). Pp. 128.

The *Preces Privatae* of Lancelot Andrewes have stood the test of three centuries as a devotional classic, and for that reason the name of the learned courtier bishop of James I is perhaps more widely known

and honored among Christian laity than that of any other Anglican of the seventeenth century. For such people, Mrs. Higham's little biography will provide an excellent introduction to the life and times of a man who deeply influenced the English Church at a crucial period in the development of its theology and worship.

Her book is not a work of original scholarship; but since the older biographies of Andrewes are now difficult to obtain, there is every reason to welcome a new and popular treatment, and one written with charm and distinction. As Mrs. Higham admits, Andrewes is not a striking or forceful character—"as a person he remains a shadowy figure". He had none of the crusading zeal of the prophet or the heroism of the martyr; his was the sanctity of the mild and gentle scholar, called to serve God in a worldly and frivolous court. But he left upon his age a profound impression of holiness; it saw in him one who walked humbly with his God, and kept himself unspotted from the world.

This small volume will serve as a good supplement to Margaret Cropper's *Flame Touches Flame* (Longmans, 1949), an admirable study of six English saints of the seventeenth century. With these two books now available, the parish clergy have the means of acquainting their people with that distinctive type of sanctity which is a heritage of the whole Anglican Communion.

ROBERT S. BOSHER.

*General Theological Seminary,  
New York City.*

---

*The Life of Ailred of Rievaulx by Walter Daniel.* Edited and translated by F. M. Powicke (*Mediaeval Classics*). New York, Oxford University Press, 1951. Pp. ciii-81-88. \$3.50.

Ailred, third abbot of Rievaulx, is one of the great figures in English monastic history—an evangelical ascetic and practical mystic not unworthy of the friendship of St. Bernard. Professor Powicke's admirable edition and translation of the *Vita Ailredi* by Walter Daniel is most welcome as making an original source of importance generally available. The student comes to like old Brother Walter as a man, while finding him aggravating as an author, thanks to his heavy attempts at rhetorical brilliance; he is best when simplest, as in the touching death-bed scene where the worn-out abbot fell back into his native tongue and murmured over and over, "Hasten, for crist luve." The translator has rightly used some freedom in dealing with Walter's often heavy Latin; occasionally his interpretation of literary and monastic technicalities may be queried—as, e. g., the *activi et officiales*, contrasted with the *contemplativi et claustrales* in Chapter XX, are more probably the higher officers of the house than the lay brothers.

E. R. HARDY.

*Berkeley Divinity School,  
New Haven, Connecticut.*



*Cathedrals and How They Were Built.* By D. H. S. Cranage. Cambridge, At the University Press, 1951. Pp. 42. 20 Plates. 10/6.

This reprint of an essay by the former dean of Norwich, first published three years ago, makes available again a superb brief treatment of how French and English Gothic architecture came into being. Here is no primer, but a study for the layman of the evolution of structural principles and devices which went into the making of the Gothic, shot through with a fine aesthetic and religious appreciation of that style. The relation of Gothic to Romanesque and domical architecture receives some attention, and there is an intriguing original proposal for a permanent outer roof which functionally fits the contours of the pointed groined vault and yet preserves the feeling of Gothic.

There are nearly 40 illustrations, half pen-and-ink drawings highly illuminative of the text, half plates of typical features of some of the great cathedrals.

WILLIAM A. CLEBSCH.

*Theological Seminary in Virginia,  
Alexandria, Virginia.*

---

*Early Medieval Illumination.* Twenty-One Colour Plates. Introduction by Hanns Swarzenski. B. T. Batesford, Ltd. 30/ net.

This book is a valuable contribution to the history of Christian art. In an able and interesting introduction, the course of illumination is traced from the beginning of the ninth century to almost the close of the thirteenth. Of the splendid reproductions, attention must especially be called to St. Mark from a manuscript in the Trier Municipal Library, date about 800, with evidence of Syrian influence; to "the white-robed Evangelists of Aachen, writing in a mountain landscape," with their memories of the mosaics of San Vitale in Ravenna; and to the Crucifixion in the Gospel Book of Abbess Uota of Niedermünster in Regensburg, the date of which is about 1020. Death, at the foot of the Cross, shrinks back from the offshoot sprouting from its stem, symbolic of the life force of Calvary. This Mr. Swarzenski rightly describes as one of the greatest artistic achievements of the time. But it is difficult to discriminate in so magnificent a series of illustrations. Both editor and publisher are to be congratulated on so splendid a work.

R. D. MIDDLETON.

*St. Margaret's Vicarage,  
Oxford, England.*

---

*Bristol.* By Tudor Edwards. B. T. Batesford, Ltd. 9s 6d.

The visitor must not be put off by the depressing railway station nor the sadly bombed area outside it. For Bristol is full of charm and interest. The Church of St. Mary Redcliffe is one of the finest perpendicular buildings in the country. Its magnificent and perfectly proportioned interior will be more fully appreciated when the unsightly pews have been removed. The Cathedral is noted for its early lierne vaults



(c. 1330), and its fascinating transom bridges in the aisles. The beauty of the choir and the east window will be more apparent when the unsightly modern reredos has been removed. But Bristol has very many other treasures, to name only a few: the Red Lodge of 1590, with its richly panelled oak room; the Llandoger Trow Inn of 1664; the Colston Almshouses of 1691; together with much interesting Queen Anne and Georgian work, both in houses and churches, not forgetting the charming cupola of All Saints, 1716, and Christ Church, rebuilt in 1787 to 1790 by William Paty. To its store of churches, houses and squares and many other treasures, we must add its strong links with America, for Bristol can tell us of Thomas James, of Martin Pring, of Admiral William Penn, father of the founder of Pennsylvania and himself a competent seaman. In all such matters Mr. Tudor Edwards is an interesting and reliable guide. No one must visit Bristol without his book.

R. D. MIDDLETON.

---

*Cheltenham.* By Brian Little. B. T. Batesford, Ltd.

A beautiful town, in the heart of the Cotswold country, admirably situated for visiting much that is best in England, Cheltenham can show an interesting array of late eighteenth and early nineteenth domestic architecture. At the beginning of the eighteenth century, the town became a spa, owing to the discovery of a spring close to the Chelt, a little south of its course. A six weeks' stay of King George III to drink the waters, and the gathering round him there of the royal family, helped to make the place famous. For some years onwards Cheltenham was busy erecting splendid buildings, notable among which are Thirlestaine House, 1823, Lansdown Crescent, 1828, and Lansdown Terrace, the Pittville Pump Room, 1825 to 1830, and Queens Hotel, 1837 to 1838. In all this, Mr. Little is a sure and certain guide in the charming and well illustrated little book under review.

R. D. MIDDLETON.

---

*Cirencester.* Photographed by A. F. Kersting. Introduction by R. L. P. Jowitt. B. T. Batesford. 7s 6d net.

This is a delightful book, an admirable introduction to those who as yet know not the Cotswold country, one of the glories of England, and a welcome reminder to those who know and love it well, a reminder of many happy days enfolded in its charm. Here will be found an admirable picture of the great and lovely church, of the charming Cotswold stone houses, where dwelt the wool merchants in days when Cirencester had the largest market for wool in England. A peep too is given to us of those other lovely haunts—Fairford with its splendid Church, and Bibury by the River Colne. Just one word of warning to all who intend to visit this charming Cotswold town: Its name should be pronounced "Ciceter," as Shakespeare knew, "and all wise men and women down to this day with him"—to quote Dean Hutton's incomparable book, *By Thames and Cotswold*.

R. D. MIDDLETON.

### III. Theology and Philosophy

*Communism and Christ.* By Charles W. Lowry. Morehouse-Gorham, New York, 1952. \$2.50.

This volume by an outstanding theologian of the American Episcopal Church is a significant contribution to the Christian approach to Communism. The chapters were originally sermons delivered in the summer of 1951 at the Cathedral of St. John the Divine in New York City, and the book is issued with a foreword by Bishop Horace W. B. Donegan as "The 1952 Bishop of New York Book." It is a serious study of Communism from a Christian point of view, with an analysis of its history and development, the reasons for its success in the contemporary world, the dangers inherent in its ideology, and the nature of the Christian opposition.

The basic theme of the book is that Communism, which began with Karl Marx as an attempt to give a scientific-historic foundation to the economic system of socialism, has developed under the leadership of Lenin and Stalin into a radical world religion. This religion, with its uncompromising totalitarian appeal, is diametrically opposed to Christianity at every point. Christianity now finds itself at grips with a world thought-form which is more than an economic system of life, and which, in fact, poses as a salvationist theology. There can be no basis of agreement or acceptance between Christianity and Communism. Dr. Lowry's point of view is similar to that which has been previously set forth in book and sermon by Bishop Fulton Sheen of the Roman Catholic Church, and shares likewise Bishop Sheen's intensely prophetic and crusading zeal.

There does not seem to be anything very new in the ideas expressed in this analysis. The Hegelian background of Marxism has already been demonstrated by Sidney Hook, the development of Marx's economic determinism into a totalitarian religion under Lenin and Stalin has become a commonplace of Communist criticism, and the essential conflict between Communism and Christianity has been widely voiced by Fulton Sheen, Jacques Maritain and other Roman Catholic thinkers. What is important about the book is that these ideas have now been stated vigorously by a conservative theologian of the American Episcopal Church. In this somewhat popular form, these ideas will now be brought to the attention of a great many persons in the Episcopal Church who would otherwise not have taken them seriously. The greatest value of the book lies in the appeal that it will have to, and the effect that it will have upon, the laity of the Church.

Scholars would wish that Dr. Lowry's volume were more extensive and less the result of re-worked sermons. The historical background is somewhat scrappy, and the quotations from Communist documents almost too pat. The analysis of world culture and the American way of life is extremely effective and probably correct. But the evidence cited is very thin and seems at times to be superficial. In some instances, generalizations are made on the basis of personal experiences. These anecdotes are pertinent as homiletics, but not as theological investigation.

The identification of Christianity with American democracy is the weakest element in the discussion. Historians will cringe at this somewhat glib treatment of the subject, and the statement that American democracy is the final development of history. The last chapters on the nature of Christian redemption in history suffer from a somewhat rhetorical and "preachy" presentation. In fact, the atmosphere of the book seems more emotional and crusading than reasoned.

Reviewers can too easily carp at a book for not being something else. We must give high tribute to Dr. Lowry for his determined, courageous exposition which will be so helpful to the thinking communicants of the Church. But one must in honesty state that the book has certain definite limitations which will keep it a work for popular consumption rather than an enduring contribution to Christian apologetics.

LOUIS A. HASELMAYER.

*Daniel Baker College,  
Brownwood, Texas.*

---

*The Gospel of God.* By Dr. Anders Nygren, Bishop of Lund. Translated by I. J. Trinterud. Philadelphia, The Westminster Press, pp. 104. \$2.00.

This is a costly book, even for these days, at two cents a page; but it is a precious book and is worth the price. The author is the most distinguished of Lutheran bishops, stands high in ecumenical circles, and because for twenty-five years he was professor of Theology in the University of Lund he is well known for his scholarly works, of which the best known is *Agape and Eros*. But the most impressive to me is the *Commentary on Romans* (a perfect antidote to Karl Barth's commentary on the same epistle) which was translated tardily into English in 1949.

The little book I comment on here was first published in Swedish in 1949 as the pastoral letter of the new bishop. I read it avidly with the hope of finding a perfect answer to the most important question which can be raised in our day, What is the Gospel? In that expectation I was disappointed, though I am sure Dr. Nygren knows the answer, if any man does. Yet he has answered the question better than any one else I know. He makes it fairly clear that the answer is, "Eternal Life." And what he says by the way will endear him to Anglicans, because he does not disparage the Sacraments in comparison with the Word, and because he dwells upon the importance of the Church Year as a scheme of teaching and preaching. He insists that the minister of Christ is primarily a herald (not a sacrificial or sacramental priest), and that his message is the glad tidings of the Gospel. He has something very impressive to say about Death, the ruler of this present aeon, and about Life in the aeon initiated by Christ—all of which he learned from St. Paul. He says very pertinently that eschatology has to do not only with the future but very emphatically with the *now* which is "the accepted time." Best of all, he discriminates clearly between the Platonic notion of immortality (with which in fact most modern Christians deal) and the eternal life available in Christ, which is not "the bad eternity" of endless duration,

but what in the Apostles' Creed is indicated by "the resurrection of the dead," and in the Nicene Creed is described as "life in the coming aeon." I wish he had said emphatically at the beginning and in the middle and at the end that precisely this is the Gospel, that the Gospel is completely though summarily expressed by the promise of "eternal life," which St. John equated with the expression, "kingdom of God," which prevails in the Synoptic Gospels.

WALTER LOWRIE.

Princeton, New Jersey.

---

*The Doctrine of the Atonement.* By Leonard Hodgson. New York, Charles Scribner's Sons. 159 pages. Price, \$2.50.

We have come to expect great things of the present holder of the regius professorship of Divinity in Oxford. His book on the doctrine of the Trinity was in the succession of the best Anglican theological scholarship; his other writings—and there have been many of them, covering nearly the whole range of divinity—have been widely read and greatly influential. In the present volume, we have his Hale Lectures at Seabury-Western Theological Seminary, part of the material having also been delivered in lectures at the General Theological Seminary two years ago. Many of us remember Dr. Hodgson in the six years when he was professor of Christian Apologetics at General.

It is a great privilege for his successor in this chair to have the opportunity of paying tribute to the depth and breadth of Dr. Hodgson's essay on the meaning of the atonement, but above all to say that this volume represents one of the finest pieces of apologetic for the atonement which we have had in our time. For it is Dr. Hodgson's great quality that he can bring the whole range of human experience into his consideration of Christian theology. His method of apologetic is never the wistful appeal for belief, but rather the bold assertion—and proof—that the Christian faith holds within itself the problems which beset man, while it also provides, in the form of the acts wrought out by God in human history, the material out of which we can see, not a complete and final solution but a profoundly suggestive and deeply enriching means of answering these problems.

The reviewer will not deprive the reader of the pleasure of seeing how acutely and sensitively Dr. Hodgson explores the meaning of our Lord's passion, death, resurrection and ascension. It will suffice to say that no thoughtful Christian can read this book without profit, and that for the thoughtful enquirer there is no modern study of the subject which will so effectively help him to grasp what Christians mean when they say that "Christ has saved the world."

Some of us will wish to disagree with Canon Hodgson at certain points—the reviewer, for example, in the section in which the possibility of a fairly "optimistic" view of the end of history on the space-time plane is discussed. But none of us can do other than profit from all that the writer has to say. Along with Oliver Chase Quick, to whom Dr. Hodgson rightly pays tribute, the present regius professor has the gift

of clarity of expression, great insight, and a simple yet deep belief in the historical Christian faith, coupled with another gift—the ability to put these truths in such a way that they become compelling to the reader.

W. NORMAN PITTENGER.

*General Theological Seminary,  
New York City.*

---

*The Seal of the Spirit.* By G. W. H. Lampe. New York, Longmans, pp. xv-340. Price, \$7.50.

This book, by a fellow of St. John's College in Oxford, is without doubt one of the really important publications of our time. It is a careful examination of the Biblical and patristic evidence for the meaning of holy baptism and holy confirmation, and its conclusions must be taken into account in any theological discussion of these rites, as well as in any revision of the services in which they are performed.

The author was impelled to undertake the study because of the recent controversy in England over what has been called "indiscriminate baptism." A considerable literature, mostly in pamphlet form, has already appeared on this matter: Dr. A. E. J. Rawlinson, Dom Gregory Dix, Lionel Thornton, Alec R. Vidler and others have written on the subject, and a report by the Archbishop's Commission has already been published. But the trouble with much that has been written is that it does not rest back upon an adequate examination of the New Testament evidence and the patristic practice and interpretation. This large and scholarly work fills a great need.

Mr. Lampe is able to show, without too much trouble, that the views of some of the writers mentioned above (especially Dom Gregory Dix and Father Thornton) have very slight if any Biblical or patristic support. He is able to demonstrate that the traditional Anglican notion that initiation into the Church is effected by holy baptism stands firm after such a critical survey; and he is able to go on to show that confirmation, while an augmenting of the grace received in baptism, is not in itself the sole occasion for the "gift of the Spirit." In fact, he makes a convincing case for Bishop Rawlinson's view that baptism is the entrance into the Church and the initial "seal of the Spirit," while confirmation is not improperly considered as being "lay ordination to full responsibility in the priesthood of the laity"—even though some of the writers mentioned above deride this notion.

This book is a must for any who would think and write on the whole problem. We trust that the Liturgical Commission will study it carefully in further consideration of revisions of the offices for holy baptism and holy confirmation, and that parish priests will apply themselves to a careful reading, not only for the sake of scholarly understanding but because so much of the material in the book has a definite pastoral implication, even if by indirection.

W. NORMAN PITTENGER.

*Scientism, Man and Religion.* By D. R. G. Owen. Philadelphia, Westminster Press. 208 pages. Price, \$3.50.

This penetrating and interesting book is by the professor of the Philosophy of Religion and Ethics at Trinity College in Toronto; the author is a priest of the Anglican Church and the son of the late primate of Canada.

Your reviewer can think of few books published on this side of the water in recent years, which have so satisfactorily analyzed the problems of "scientism," and yet recognized the enormous importance of true science and its contribution to our understanding of nature and history. Dr. Owen insists that science in its four-fold approach to nature—through empirical study, quantitative examination, repetitive procedures, and self-correction—is in no sense an enemy of sound religion nor of a proper evaluation of man's "spirit"; on the other hand, when any one of these four is erected into a metaphysical principle, or when all of them together constitute a metaphysic, we have a dogmatic materialism which is fatal to every higher endeavor of the race and to all religious interpretation of existence.

Communism and Nazism are examined and it is shown that they are end-products of just such a false philosophy. But like Amos, Dr. Owen then brings the attack home to Western civilization and shows that the same false philosophy is widely prevalent amongst us. If this philosophy should persist, he shows, the same collapse will occur here. Against this background, he argues for a renewal of a sound Christian metaphysic which will accord science its proper place but avoid the peril of "scientism."

This is not a book for every reader, for it requires careful study and serious thinking. But the clergy and the educated laity will find it rewarding; its message is exactly what we need everywhere today—and especially in the United States of America, the home of false "scientism."

W. NORMAN PITTENGER.

---

*Biblical Authority for Today.* Edited by Alan Richardson and Wolfgang Schweitzer. Philadelphia, Westminster Press. 347 pages. Price, \$4.00.

This is one of the publications of the study department of the World Council of Churches. It presents the results of several years of study of the whole problem of Biblical authority, with representatives from all varieties of Christians.

For Anglicans, the work is interesting in that we have here a thorough survey of the several contemporary ideas of the Bible and its place in the Church's life as well as for the whole world; that interest is increased by the careful and wholly acceptable essay by Richardson himself, in which the Anglican view is expounded, with great reliance on the early theologians of the Church of England, from the sixteenth and seventeenth centuries.



Of one thing this substantial work assures us: that once again the Holy Scriptures are coming into their own, after a long period of "liberal" discounting of their centrality and importance in the business of the Christian Church's life. However, the revolt against "liberalism," which this book establishes, has its dangers. One of them is illustrated in several of the essays—a willingness to shirk, as it would seem to some of us, the hard results of much critical study in the liberal era, and in consequence a sort of "neo-fundamentalism" which is as bad as, if not worse than, the older fundamentalism which all the authors rightly reject. The continentals do better here; they have gone through the whole process of criticism and are not likely to think, in the words that the late Dr. Burton Scott Easton was accustomed to use in a derogatory vein, that faith or devotion will establish historical fact. On the contrary, they see (and Richardson does, too) that it is only on the basis of the total apostolic witness, not on an appeal to single incidents or events, that the Christian faith and the devotion which springs from it, can be surely based.

W. NORMAN PITTENGER.

---

*Tradition, Freedom, and the Spirit.* By Daniel Jenkins. Philadelphia, Westminster Press. 195 pages. Price, \$3.00.

Daniel Jenkins has already written several interesting books, in which the new orthodoxy of English Free Church Christianity is well stated. His study of "the nature of catholicity" was an illuminating work, even if he seemed to sit very loose to the historical ministry as the embodiment, sacramentally, of that catholicity; his essays on "the gift of the ministry" were worth reading by clergymen of all denominations, because of their awareness and sensitivity, although once again he could hardly satisfy Anglicans.

The present book is a treatment of the place of tradition in the life of the Church. Jenkins is very emphatic upon this element in the Christian Church; he insists that it does not destroy freedom nor deny the working of the Holy Spirit in the Christian centuries. In many ways, we can all go along with him, even when he insists on the normative character of the Holy Scriptures—or, one should say, *especially* when he insists upon it, for this is good Anglicanism as well as good "reformed Christianity." But he still seems unwilling—and doubtless will continue to be so—to recognize that it is precisely in its preservation of the purity of tradition, in its guarantee of the freedom within authority which the whole Christian position demands, and in its expression of the work of the Holy Spirit in the Catholic Church, that the apostolic ministry, with its succession externally and its internal continuity as well, has its greatest appeal to many of us.

None the less, all can profit from a reading of this well-written and stimulating book. But it is unlikely that Jenkins will convert us to his rather "up-in-the-air" brand of apostolicity and catholicity.

W. NORMAN PITTENGER.



*The Foundations of the Christian Faith.* By J. N. Sanders. New York, Philosophical Library. 200 pages. Price, \$3.75.

The author of this book is a fellow of Peterhouse, Cambridge, England. His purpose in writing is to present "the methods, principles, and limitations of historical criticism." Insofar as he demonstrates the way in which presuppositions have determined much of the wild theorizing of Dr. E. W. Barnes, the bishop of Birmingham, in his extraordinary book on the origin and rise of Christianity, he is both interesting and useful. But one is inclined to think that when he comes to presenting his own reconstruction of "the foundations" of the faith, he erects a building whose superstructure supports the foundations. This comment, originally made by Dean Inge about a volume by Lord Balfour called *The Foundations of Belief*, is appropriate to much of the newer (in point of time) study of the New Testament, in which the attempt to push the grown-man back into his perambulator has been carried to such an extreme that one fully expects to find the National Council of the Episcopal Church adumbrated in the apostolic college! Sanders does not do anything like that, but he certainly begs a great many questions, not least of them the problem of how far even very early documents are to be regarded as being veridical reports of historical events. For some of us, the fact of the development of the Catholic faith from germinal history is still the best way of understanding how Christianity came to be the religion which we accept as true and necessary for man's salvation.

W. NORMAN PITTENGER.

---

*The Scandal of Christianity.* By Emil Brunner. Philadelphia, Westminster Press. 116 pages. Price, \$2.00.

The name and the writings of Emil Brunner, the distinguished Swiss theologian, have long been familiar to teachers in seminaries and to those interested in theology. But Dr. Brunner has written only a few books intended for the laity—his small volume on the Apostles' Creed has, up till now, been the most readable of them. In the present book, whose contents were originally lectures at McCormick Seminary (Presbyterian) in Chicago, he has attempted to give a brief and popular statement of the "Brunner theology," with its challenge to the presuppositions of secular philosophy and its refusal to compromise with the world's wisdom. Always less extreme than Karl Barth, Brunner is perhaps the best introduction for an American reader to the "new theology" which pretty well dominates the non-Roman continental churches in Europe. As always, the book is eminently readable, even exciting; whether one agrees with it will depend, of course, upon one's sympathy or lack of sympathy for the anti-rationalism (in Brunner's case, considerably modified) which marks the new continental theology.

W. NORMAN PITTENGER.

*Christian Doubt.* By Geddes MacGregor. New York, Longmans, pp. xv-160. Price, \$3.50.

Dr. MacGregor, a Scottish theologian and presumably a member of the Church of Scotland, is now Rufus Jones Professor of Philosophy and Religion, at Bryn Mawr College. He has written a beautifully stated and compellingly argued book, in which he seeks to show that the element of doubt—which, through the book, gets transfigured into a reverent agnosticism such as is fitting in those who name, by faith, the Ultimate Reality as “our Father”—is essential to all sound and mature religion. For the reviewer, the heart of the book is to be found in the two chapters on “the meaning of Christian mystery” and “Christian doubt and the mystery of love.” Certain ideas and phrases in this volume may not be satisfactory to the reader, but the main theme—that doubt passes into wonder and reverent awe in the presence of the great mystery of God both in Himself and in His revelation—is basic to a right grasp of the meaning of our religion.

W. NORMAN PITTENGER.

---

*The Face of the Heavenly Mother.* By Josef Cardinal Mindszenty. New York, Philosophical Library. Pages vii-140. Price, \$3.00.

Cardinal Mindszenty is known to the whole world for his trial by the Hungarian communist government on a charge of treason. This book shows us something of the interior life of the man; it is the second of two which he wrote in the early forties, dealing with motherhood and the place of St. Mary in the Christian tradition.

Anglicans—and even more, those of the Protestant tradition—will find much in this book which they can only call over-strained; even we who would give to the Mother of our Lord a high place in our veneration and reverence will hardly wish to follow the regular Roman line concerning her. But with this proviso, any reader will surely feel that the piety of Mindszenty has its tender and touching quality, and in view of the trials through which he has been forced to pass, we shall read sympathetically even if not with agreement his description of the crowning of all motherhood in the Mother of our Lord. A final chapter links the concept of motherhood and the devotion to St. Mary with acceptance of “Mother Church”—“a community of charity, a community of faith, a community of souls, yes, more— a community in and of untold millions of baptized persons from all peoples, tongues, and nations which is the mystical Body of Christ.”

W. NORMAN PITTENGER.

*Tertullian, Treatises on Marriage and Remarriage—To His Wife, An Exhortation to Chastity, Monogamy.* Translated by William P. LeSaint (Ancient Christian Writers, No. 13), Westminster, Newman Press, 1951. Pp. xviii-196. \$3.00.

A fine and well-annotated translation of three of the fascinating ethical tractates of Tertullian, works of permanent interest to students for the light they throw on the problems of the Christian life in the early third century, and on the author's decline from Catholic strictness to Montanist rigorism; *ad Uxorem* advises against second marriages and leads up to a classical passage on the beauty of Christian nuptials, while *De Monogamia* barely tolerates marriage at all and condemns second marriages as sinful—as the first of the Latin Fathers became the first of the extreme Puritans.

E. R. HARDY.

Berkeley Divinity School,  
New Haven, Connecticut.

---

*The Letters of Saint Athanasius Concerning the Holy Spirit.* Translated with Introduction and Notes by C. R. B. Shapland. New York, Philosophical Library, 1951. Pp. 204. \$6.00.

A careful and attractive translation thoroughly annotated, of a source previously unavailable in English—St. Athanasius' letters to Serapion on the deity of the Holy Spirit, a brief but important contribution of his later years.

E. R. HARDY.

---

*The Master.* By Max Brod. Translated by Heinz Norden. New York, Philosophical Library, 1951. 426 pp. \$4.75.

On the dust cover this book is frankly called "a novel." Those who like this sort of thing will likely find here just the sort of thing they would like. I might stop with this succinct appraisal of the book; for it is not the sort of thing I like, and therefore I was not wisely chosen as the reviewer. But it is the sort of thing a great many people like, as is shown by the fact that several novelistic treatments of the story of Jesus have recently attained the position of "best seller in the fiction class." A good many of the *Lives of Jesus* are marred by novelistic embellishments. Even Renan did not refrain from introducing a little romance between Jesus and Mary Magdalene. One of the earliest of the "lives," written at the end of the eighteenth century by a dissolute man named Bardt, was almost entirely fictitious, yet it must have been popular, for he carried it on through 13 volumes, including more than 4,000 pages.

The book here reviewed is in many respects superior to others of its kind, chiefly for the fact that the character, the deeds and the words of Jesus are not affected by the novelistic treatment, but are reported scrupulously in the words of the four Gospels.

Perhaps such books deserve the popularity they attain. They find a hearty welcome among Protestants because modern Protestantism

shades off imperceptibly into Ebionitism, a Jewish-Christian heresy of the first century which regarded Jesus simply as a very remarkable man—even if he may perhaps have become God. The title *Master*, which is the title of this book, is a naive expression of this attitude. I call it naive because very few reflect that *Master* means simply *Rabbi*. Among Roman Catholics such books find a ready reception because St. Ignatius in his *Spiritual Exercises* stresses the importance of “application of the senses” and “composition of place,” by which is meant an effort to reproduce by the exercise of imagination a vivid picture of the historical setting. The strictest orthodoxy cannot repudiate an interest of this sort. The mention of Pontius Pilate in the Creed emphasizes the fact that Christianity, for better or for worse, is an historical religion. One who listens before the radio to “The Greatest Story Ever Told” may be reminded wholesomely that this story is really historical—or he may get the impression that it is only historical, not supernatural. This necessarily is the dilemma of an historical religion. It presents a choice, that is, an opportunity for faith. Not every one will make the leap of faith. That is the worst of it. But the best of it is that every one can. Without room for choice there is no room for faith, and without faith the Christian religion becomes just simply *religion*, like any other religion.

For the “composition of place” it is an advantage that the author of this book is a Jew, and therefore from the memories of his training in childhood can supply the local color of the Holy Land. Over and above this he has the advantage of being an historian of Greek civilization, and because I am familiar with this field I praise unstintedly his description of life in the great Greek city of Alexandria. But I recommend him still more heartily for portraying the Holy Land, and Galilee especially, as a region where the Greek language was commonly spoken and the Greek dress frequently worn even by the Jews. This is important because the artist Tissot and his numerous imitators have thoroughly debauched popular opinion by painting the land where our Lord ministered, not as it was in his day, but as it became as a result of Saracen, Norman and Turkish occupation, with pointed arches, either Moorish or Gothic, with domed buildings, and even with Moslem minarets. It is hardly credible that, coming from a region so totally divorced from the prevailing culture of the time, the Galilean disciples of Jesus could have gone forth to found a Greek-speaking Church in the most sophisticated centers of the empire.

The author, it seems to me, is more admirable as an historian than as a novelist. For his plot is highly improbable and his interpretation of Judas Iscariot is not plausible. I cannot agree with the blurb that the introduction of the Greek poet Meleager was “a stroke of genius”; but it was a happy thought because Meleager, being the real hero of the novel, spared “the Master” a novelistic interpretation. This enthusiastic young poet saw “the Master” in the most favorable light through the eyes of Shoshana, the fictitious foster-sister of Jesus, became thereby an ardent disciple, and accepted gladly the most astonishing miracles related in the Fourth Gospel. His appraisal of Jesus might have been expressed in Renan’s famous saying: “a man so remarkable that I have no quarrel with those who take him to be God.” Thus the book is made agreeable to Christian readers. Had the author expressed his own

views about Jesus of Nazareth, this book would surely have been more like the rationalistic lives of Jesus. He does in fact reveal his own reflections, sad reflections, upon the Jewish race through the mouth of Judas Iscariot, alias Jason, a renegade Jew who succeeded in passing himself off as a Greek when along with Meleager he was a student at Athens.

But, almost by a stroke of genius, the novel ends just before the Resurrection. The enthusiastic Meleager did not need this external witness to the messiahship or divinity of "the Master," and he surmised that Peter and the other apostles did not need it either. Obviously, the author, a freethinking Jew, could not be expected to vouch for this essential feature of the Gospel. After the Resurrection, Jesus was not called Master, but Lord.

WALTER LOWRIE.

*Princeton, New Jersey.*

---

*Good Housekeeping in the Church.* By Katherine Morrison McClinton and Isabel Wright Squier. New York, Morehouse-Gorham Co. \$1.60.

As a result of visits made to large city churches and small country parishes of varied traditions, and through consultations with clergy, sacristans and directresses of altar guilds, the authors have written an excellent book about the articles used in worship and, in general, church furniture. Chapters on the sacristy, choir and acolytes' vestments, the altar and sanctuary, metalware and glass, church linens, wine and wafers and candles, special services, and a glossary of church terms makes this book a *must* for those serving God as altar guild members, and provides helpful points for the clergy, too.

CLARENCE W. SICKLES.

*Christ Church Parish,  
New Brunswick, New Jersey.*

---

*Confirmation Instruction for Children.* By Frank Damrosch, Jr. New York, Morehouse-Gorham Co. \$ .50.

This is a helpful pamphlet guiding clergy in children's confirmation instruction. The author presupposes previous and future religious training, and thinks that a ten-year-old is ready to receive the knowledge necessary to be prepared properly for confirmation. His method is to present a short instruction, using questions and answers, followed by catechetical questions which must be known perfectly. The subjects for instruction are: 1. The Incarnation; 2. What a Church is; 3. What a Sacrament is; 4. The meaning of the sacraments with which the child is presently concerned, namely, Baptism, Absolution, Confirmation, and Holy Communion. Every confirmed child should receive this kind of instruction.

CLARENCE W. SICKLES.

**For September, 1952**

**"PLANTING THE PRAYER BOOK IN PURITAN  
MASSACHUSETTS"**

By THOMAS E. JESSETT

*Historiographer of the Diocese of Olympia*

[This is a worthy subject in itself, but the Editors take especial pleasure in honoring the Church in Massachusetts at this time, since it is to be host to the General Convention of 1952—September 8-19, in Boston.]

**PART I  
INTRODUCTION**

**Chapter**

1. The Religious Situation in England During the Seventeenth Century.
2. The Church and the Early Settlements, 1602-1627.
3. The Puritan Commonwealth, 1628-1660.
4. Stress and Strain, 1661-1685.

**PART II  
THE CHURCH IN COLONIAL MASSACHUSETTS**

5. The Lone Outpost, 1686-1700.
6. The S. P. G. Infiltrates Massachusetts, 1701-1722.
7. Attack and Counterattack, 1722-1735.
8. A Steady Advance, 1735-1768.
9. Divided Loyalties, 1768-1776.

**PART III  
THE CHURCH IN THE STATE OF MASSACHUSETTS**

10. The Struggle for Survival, 1776-1784.
11. Episcopacy Comes to Massachusetts, 1785-1797.
12. Conclusion.

**EPILOGUE**

"Growth and Progress During a Century and a Half,  
1797-1952"

**APPENDICES AND BIBLIOGRAPHY**



By Frank D. Gifford

## SIGNPOSTS ON THE KING'S HIGHWAY

Here is a new book of sermons by the popular author of *Building the King's Highway* and *Traveling the King's Highway*. Dr. Gifford is Dean of the Philadelphia Divinity School but he continues to write sermons that are especially useful to lay readers. Almost one-half of this new collection are based upon religious symbolism, with special thought of the Church services and buildings. It is believed that many would appreciate their Church more, and join more heartily in worship, if only they understood clearly the reasons why certain things are said and done.

**\$2.50**

By Charles W. Lowry

## COMMUNISM and CHRIST

THE REV. THEODORE P. FERRIS says: "Dr. Lowry's book on Communism is the best analysis of our times that I know. It involves a description of Communism, its origin, development and present significance."

DETROIT FREE PRESS says: "Dr. Lowry gives a lucid capitulation of the rise and expansion of Communism and its dogma and then demolishes its pretensions with the aid of graphic charts to show how completely it is anti-Christian."

MARQUIS CHILDS says: "Seldom has the profound influence of Christianity on the course of history been shown so cogently and with such a wealth of supporting evidence."

**\$2.50**

Postage Additional

## Morehouse-Gorham Co.

14 E. 41st St., New York 17, N. Y.

29 E. Madison St., Chicago 2, Ill.

### *Cross on The Range*

*Missionary in Wyoming*



Samuel E. West

**\$1 Per Copy**

By Samuel E. West

### Church Historical Society

4205 Spruce St., Philadelphia 4

The very stuff of drama---  
and history

## THE EMPEROR CONSTANTINE

By DOROTHY L. SAYERS

Never before have the great days when the Christian Church displaced the Roman Empire come so throbbingly alive and real. "By this play Miss Sayers has further consolidated her position as one of the very small number of immensely gifted writers who can handle Christian themes as skilfully as the naturalistic writers handle their characteristic themes."  
—CHAD WALSH.

At Your Bookstore. **\$2.50**

### HARPER & BROTHERS

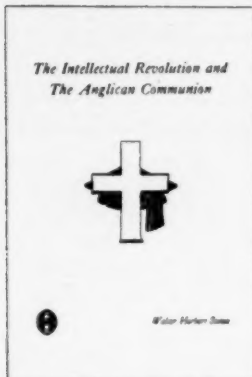
49 East 33rd Street, New York 16



# THE INTELLECTUAL REVOLUTION AND THE ANGLICAN COMMUNION

By WALTER H. STOWE

*President, The Church Historical Society*



CONTENTS: I. Historical Background; II. Some Immediate Theological Effects; III. Effects upon Ecclesiastical Parties; IV. Problems of Christology; V. The New Appreciation of the Centrality of the Church; VI. The Church and the Historic Ministry; VII. The Anglican Position Today.

"The Anglican Communion has today the most impregnable position intellectually speaking, in all Christendom."—*One of the author's conclusions.*

PUBLICATION NO. 24

25c Per Copy  
5 Copies \$1.00

This brochure of 22 pages will be helpful to laymen who have any intellectual interest in Christianity and the Church.

## WHY WE PUBLISHED IT

DIOCESE OF TENNESSEE  
Bishop's House  
2791 Central Avenue  
Memphis 11, Tenn.

September 25, 1946.

My dear Doctor—That address of yours at the Historical Society's fine dinner was a masterpiece. There was so much to it, in it, and through it. One couldn't grasp it all at one time. I'm wondering if you have it printed in some form. I'd like a copy, if it can be obtained. It fitted in well, with what the Archbishop had to say, and the inferences from his visit. I'm grateful to you, and with all good wishes, I am,

Faithfully yours,  
JAMES M. MAXON,  
Bishop of Tennessee.

The Rev. Dr. Stowe.

---

CHURCH HISTORICAL SOCIETY • 4205 SPRUCE STREET  
PHILADELPHIA 4

---

## *The Church Historical Society*

Is an official agency of General Convention and renders a Churchwide service. . . . Gladly answers scores of inquiries each year for biographical and historical data. . . . These inquiries come from all over America and from abroad. . . . Its fine library on American Church history and biography is steadily growing and is increasingly used by students and scholars. . . . Its publications in American Church history and biography have won high praise. . . .

Membership in the Society is only \$2 per year. . . . Address the Society:

**4205 Spruce Street  
PHILADELPHIA 4**

## **THE CHOIR LOFT and THE PULPIT**

by  
Rev. Paul Austin Wolfe, D.D.  
Helen A. Dickinson  
Clarence Dickinson

**Fifty-two complete services of Worship with Sermon Text, Psalter, Scripture Readings, Hymns, Anthems, and Organ Numbers related to the theme of each service.**

Price \$1.50 net

**THE H. W. GRAY CO., INC.**  
159 East 48th St., New York 17, N. Y.

## **ADVENTURES IN PARISH HISTORY**

By NELSON R. BURR

This tells you how to write a parish history. Dr. Burr has written nine.

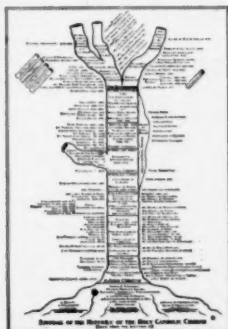
Per Copy, 25c

**CHURCH HISTORICAL  
SOCIETY**  
4205 Spruce St., Philadelphia 4

PUBLICATION No. 17

## **EPITOME OF THE HISTORY OF THE HOLY CATHOLIC CHURCH**

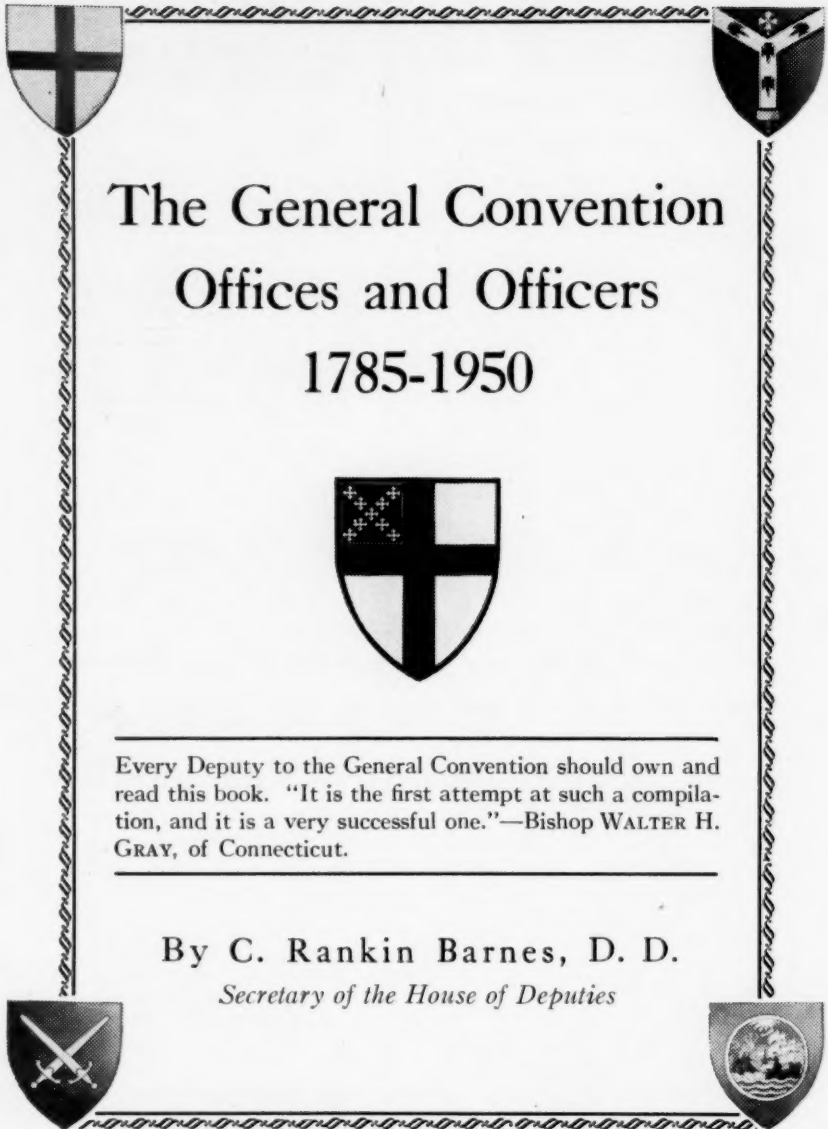
Compiled by WALTER H. STOWE, S.T.D.



"This chart should be extremely useful to those engaged in the teaching of Church history. The most notable events within and without the Church in its long and wonderful history are given, together with dates, almost down to the present time."—From *The Guardian* [English periodical].

The Copy, 5c  
50 Copies, \$1

**THE CHURCH HISTORICAL SOCIETY**  
4205 Spruce St.      ●      Philadelphia 4



# The General Convention Offices and Officers 1785-1950



---

Every Deputy to the General Convention should own and read this book. "It is the first attempt at such a compilation, and it is a very successful one."—Bishop WALTER H. GRAY, of Connecticut.

---

By C. Rankin Barnes, D. D.

*Secretary of the House of Deputies*

---

PUBLICATION NO. 33

\$3.00

THE CHURCH HISTORICAL SOCIETY  
4205 Spruce Street Philadelphia 4

---

## A Review

By the Rt. Rev. Walter H. Gray, S.T.D.

Bishop of Connecticut

From FORTH Magazine

**T**HE *General Convention: Offices and Officers, 1785-1950*, by the Rev. C. Rankin Barnes, D.D. (Philadelphia, Church Historical Society, 1951. \$3) contains a series of brief biographical sketches of the officers of General Convention with an interwoven account of the nature and growth of the duties of their offices. Probably, it is the first attempt at such a compilation and it is a very successful one. It first appeared as a special issue of the *Historical Magazine of the Protestant Episcopal Church* for June, 1949, and its publication now as a 148-page book gives it permanent form.

The author is Secretary of the House of Deputies of General Convention and also Secretary of the National Council, the executive body of the Church's national organization. He, therefore, has a keen personal and official interest in his subject and access to information.

Facts are here in great profusion and in well-indexed form regarding each Presiding Bishop, President of the House of Deputies, Secretary of the House of Bishops, Secretary of the House of Deputies, and Treasurer of General Convention.

This volume is, however, a great improvement over the usual type of biographical dictionary in that instead of providing only the "bare bones" of facts as recorded in *Who's Who* or *Stowe's*, the author often has included comments on the personality of his subjects which show them as men of flesh and blood and frequently of charm and humor. Dr. "Sammy" Hart, Oxford cap in hand and a twinkle in his eye, marches impressively into the House of Deputies to deliver messages from the House of Bishops, and Supreme Court Justice Owen J. Roberts (the only layman ever so to serve) rules the House of Deputies "with a rod of iron" but also showing "a sparkling humor and perfect courtesy."

The record of the Treasurers of General Convention reveals that in more than a century and a half all assessments on dioceses have been "paid without default" and "all invoices received have been paid on time." With Frank Gulden as the present Treasurer, this impressive record will surely be continued.

The most interesting and unique phase of the book is the study Dr. Barnes has made of the changes and growth in the nature and duties of the offices concerned. For example, the office of the Presiding Bishop has evolved continuously and is still changing. The Church has had difficulty in making up its mind as to what is most desirable. The 1934 and 1937 General Conventions went so far as to refuse to define precisely what the Church expects of the Presiding Bishop or what he may expect from the Church.

Sections on the offices other than that of the Presiding Bishop also are covered well, and this volume will be of interest and assistance not only to scholars but also to all who are interested in Church history.

*Excerpts from a letter by Professor Frank J. Klingberg, noted  
authoritly on the history of humanitarianism, Los Angeles:*

## **A BISHOP OF THE GREAT PLAINS**

**By BISHOP GEORGE ALLEN BEECHER**

"My letter grows out of my delight with the Beecher book. I can't tell you exactly why it is so fine. I could not put it down. I chased members of the household and read to them aloud. I show it to callers, and, if they are non-readers, I show them the pictures. Every one mentioned in the volume comes to life. The pages on Willa Cather are the finest in all literature. What a memory the Bishop has! What vitality and what success! An Episcopal rector is not supposed to get off a train and make friends with all the men in that division of the road, and shortly have them all as his communicants. Sioux Indians were supposed to be handy in taking scalps, but here they are deep in religious services. And how I would like to have a dog like Othello. I can see no reason why teachers of the West and Western Expansion should not use this volume in their classes. The Bishop reminds me in many ways of Parson Woodforde's Diary of the second half of the 18th century.

"And yet, I can't tell you why this is a great book. True, I grew up in Kansas on the Missouri Pacific, half way between Salina and Council Grove, three miles from the cattle trail from Texas. Perhaps that locale has something to do with my enthusiasm. There is a brevity, a compactness, something of a haunting longing for home, as in the case of the English cowboys, singing outside the church windows. Each part is local, definite, exact, but it also transcends the place and the immediate moment. Or again, this book gives a true picture of the settlement and the hardships of the West. Fine men and fine women, portrayed at their best. I never had much use for the early days of Abilene, Kansas, where cowboys spent their money on wine and women and fought each other. The Bishop tells the story of the actual builders of the West and the men who grew there.

"Doubtless, you did not expect such a letter from me. But I did not dream of such a book when I opened it. To you, of course, much credit for your part in telling the American people the great story of the Episcopal Church in this country. First, you do it in one way; then in another; always with great success . . ."

---

**Publication No. 29**

**\$3.00**

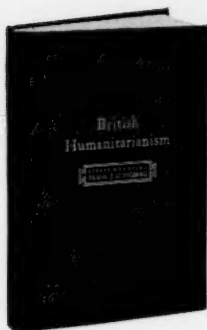
---

**THE CHURCH HISTORICAL SOCIETY**

**4205 Spruce Street**



**Philadelphia 4**



Publication No. 32  
\$4.00

## BRITISH HUMANITARIANISM

### Essays Honoring Frank J. Klingberg

Edited by

SAMUEL CLYDE McCULLOCH

*Rutgers University*

#### A REVIEW

"The character of Frank J. Klingberg, an outstanding layman of the Church and a consecrated teacher, shines through the essays of this work written by former graduate students of the Department of History of the University of California at Los Angeles. It is noteworthy that after thirty-three years at that University, the graduate historians who have passed under his influence in the department which he was largely instrumental in building, have produced in his honor a book concerned with Christianity, and primarily with Christian Missions. During the past ten years Dr. Klingberg has been a frequent contributor to the HISTORICAL MAGAZINE of the Episcopal Church and has made a real contribution to the early history of the American Church in his *Anglican Humanitarianism in Colonial New York*, published in 1940 by the Church Historical Society.

Aside from the factual value of the volume, its greatest interest lies in the question which it raises, 'Is humanitarianism the other side of humanism, or is it a necessary resultant of missionary activity?' The question is not definitely answered for the influence of James Mill and Jeremy Bentham is noted alongside the positive contributions of the Society for the Propagation of the Gospel. As is to be expected in a historical volume of this sort, the length of the essay often limits the author to a recital of facts without sufficient interpretation of the facts. The articles concerning the work of the S. P. G. are the most interesting to the average church reader, while the essay on Thomas Bradbury Chandler, the leader of the Tractist Controversies in New York, is probably the best review of the life and activities of the 18th century New Jersey clergyman which is to be found."—Dr. Sydney Temple, in *The Witness*.

THE CHURCH HISTORICAL SOCIETY  
4205 Spruce Street Philadelphia 4

# Is The Episcopal Church Set For An Advance?

A STUDY OF THE GROWTH OF THE CHURCH,  
1940-1950

By WALTER H. STOWE, S.T.D.  
President, The Church Historical Society  
and Editor-in-Chief, **Historical Magazine**

•

Canon Bryan Green, during his notable mission held in the Convention Hall, Philadelphia, which holds 16,000 people (and on several evenings people were turned away), said:

"I see signs of a religious revival here in America, which I do not yet see in England."

## THE PACEMAKER

If this be so, the Province of the Southwest is the pacemaker for the entire Episcopal Church. During the decade, 1940-1950, that Province had an increase in its civil population of only 9.3 per cent, but its Church Members (Baptized Persons) increased 59.4 per cent and its Communicants increased 49.6 per cent. In Ratio of Church Members and Communicants in the total population, it is fast catching up with the Provinces IV (Sewanee) and V (Mid-West).

The Province of the Pacific also made notable gains, but it was the beneficiary of a 40 per cent increase in population.

On the other hand, the Church on the Atlantic Seaboard is still lagging behind the other Provinces.

This essay presents a statistical study of all Provinces, Extra-Continental and Overseas Missionary Districts, for the decade, 1940-1950, along two lines: (1) Increases in Church Members [Baptized Persons]; (2) Increases in Communicants.

It also presents the statistical story of the Provinces of the Southwest and the Pacific **in detail**—by Dioceses and Missionary Districts. Several of the latter are nearing diocesan status.

•

Order The HISTORIOGRAPHER, 1952,  
at 50 Cents Per Copy from

**THE CHURCH HISTORICAL SOCIETY**  
4205 Spruce Street Philadelphia 4, Pa.



*Is The Episcopal Church  
Set For An Advance?*

**A STUDY IN THE GROWTH  
OF THE CHURCH**

1949-1950

By **WALTER H. RAY**

Canon Walter Ray, the noted English historian, writes "In the light of statistics gathered here in America, which I do not yet see in England."

This study contains a statistical study of all Protestant, Roman Catholic and Orthodox missionary districts for the decade.

Order *The Harbinger*, 1951, at the P.O. Order form.

**Church Historical Society**

625 Spruce St., Philadelphia 6

**NASHOTAH HOUSE**

*A Theological Seminary of the  
Episcopal Church*

**NASHOTAH, WISCONSIN**

Founded 1863

Three-year course of preparation and advanced study leading to the B. D. degree.

Provision is made for advanced study in residence leading to the S. T. M. degree.

*For Information and Catalogue,  
Address*

**The Very Reverend  
WILLIAM H. RAY, R. D., Dean  
Nashotah House  
Nashotah, Wisconsin**

**THE  
THEOLOGICAL  
SCHOOL**

*A Theological Seminary of the  
Episcopal Church*

**THEOLOGICAL SCHOOL**

**THEOLOGICAL SCHOOL**

**THEOLOGICAL SCHOOL**

**THEOLOGICAL SCHOOL**

**THEOLOGICAL SCHOOL**

**THEOLOGICAL SCHOOL**

**THEOLOGICAL SCHOOL**

**THEOLOGICAL SCHOOL**

**THEOLOGICAL SCHOOL**

**THEOLOGICAL SCHOOL**

**THEOLOGICAL SCHOOL**

**THEOLOGICAL SCHOOL**

**THEOLOGICAL SCHOOL**

**THEOLOGICAL SCHOOL**

# THE CHURCH PENSION FUND

and its subsidiaries  
administered for the benefit of the Church

---

## The Church Hymnal Corporation

Publishers of The Hymnal, Hymnal 1940 Complete; Book  
of Common Prayer; The Armed Forces Prayer Book; Prayer  
Book for Girls; Book of Offices; Stowe's Clerical Directory.

## Church Life Insurance Corporation

Offers low cost insurance and annuity contracts to church  
lay officials and active lay workers of the Church, either  
voluntary or paid, and their immediate families. Services in-  
clude individual insurance procuring and assistance to parish  
officials in procuring and establishing plans for retirement of  
lay employees.

## The Church Fire Insurance Corporation

Low cost fire, windstorm and extended coverage insurance  
on property owned by or closely affiliated with the Church, and  
on the residences and personal property of the clergy.

*Further information available by contacting  
any of the above at*

20 Exchange Place

New York 5, N. Y.